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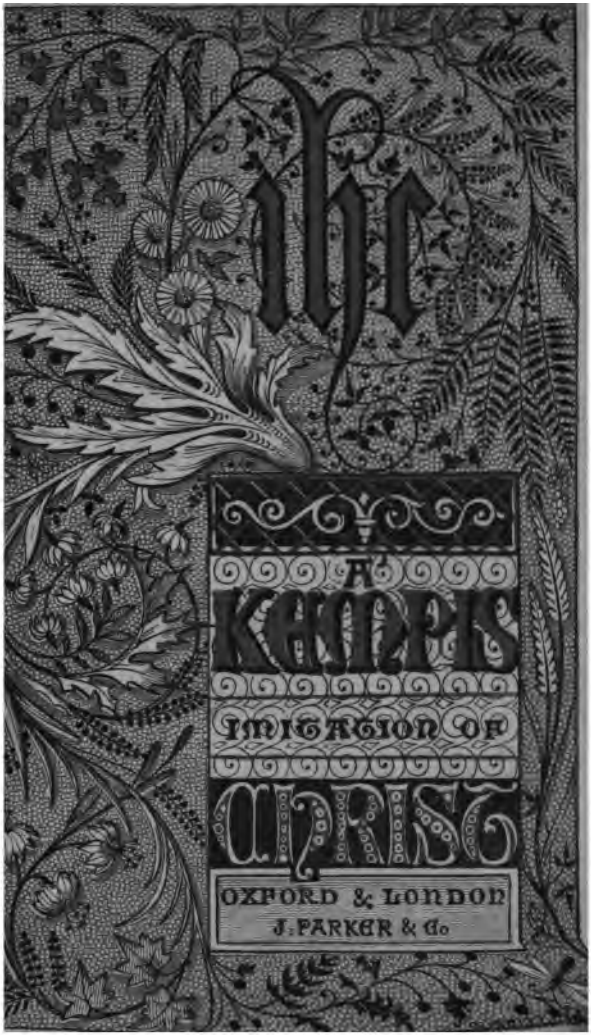
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A
IMITATION OF
OXFORD & LONDON
J. PARKER & Co



OF THE

IMITATION OF CHRIST:

FOUR BOOKS.

A NEW EDITION.





Oxford,
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1869.

138. g. 364.

"HIS WILL ENTIRE HE TO GOD'S WILL RESIGN'D,
AND WHAT PLEAS'D GOD, PLEAS'D HIS DEVOTED MIND.
THRICE HAPPY SAINT, REMOTE FROM HAUNTS OF ILL,
EMPLOYED IN HYMN, AND DISPOSSESS'D OF WILL."

"O JESU, TEACH ME LIKE THYSELF TO FLY
THIS POISONOUS WORLD, AND ALL ITS CHARMS DEFY.
GIVE ME DEVOTION WHICH SHALL NEVER TIRE,
FIX'D CONTEMPLATION WHICH MY LOVE MAY FIRE;
A HEAVENLY TINCTURE IN MY WHOLE DISCOURSE,
A FERVENT ZEAL WHICH MAY MY PRAYERS ENFORCE;
OF HEAVENLY JOYS A SWEET FORETASTING VIEW,
THAT I ON EARTH MAY ONLY HEAVEN PURSUE."

Bishop Ken.

PREFACE.

IN offering to the Christian reader a new edition of the "Imitation of Christ[a]," a few prefatory observations must be made, first as to the author, and then as to this edition of his book.

Thomas Hamerlein (or Haemercken as the name is sometimes written) was born in the parish of St. Peter in the town of Kempen, within the province and diocese of Cologne, about the year of our Lord 1380. His parents were not in high station, his father being but a tradesman in a small way of business, and his mother belonging to a very poor family. They seem to have been true and devoted servants of God, and like holy Hannah to have given their children to Him even from their infancy.

Of these Thomas, the younger son, was sent, when about thirteen years old, to the college at Deventer, then accounted the Athens of the Low Countries, where his elder brother had been resident for some years previously, under the instruction of Gerard, called the Great. Here he made solid progress in godliness and the study of good learning, chiefly under the direction of Florentius

[a] It does not appear that the author himself gave this title to the four Books. They seem rather to have been three distinct collections of his devotional thoughts and meditations on important practical subjects, together with one separate treatise on the Holy Communion. The title of "Imitation of Christ" is supposed to have been merely taken from the opening words of the first *Book*; see Rosweyd, p. 455.

Radewin, who in 1384 had succeeded Gerard as rector or chief governor of the college. Concerning Florentius himself, and the holy discipline which he enforced, his illustrious pupil has left the following testimony, which may not be unacceptable to many readers.

"By my brother's advice I sought an introduction to that most reverend man and devout priest Florentius, vicar of the church of Deventer. His fame had already reached the higher districts of the country, and produced in my mind a great love and respect for him, especially when I saw so large a concourse of pupils full of admiration at his mode of treating divine subjects. Indeed the very sight or hearing of him was sufficient to make you at once pronounce him a good man: in the eyes of all he was gracious, in that he was a true worshipper of God, and a most devout servant of our holy mother the Church.

"When therefore I was admitted to the acquaintance of this reverend Father, he at once with pious kindness consented to retain me for a good while in his own house, admitted me to the schools and college exercises, besides giving me such books as he thought I needed. He afterwards obtained for me a lodging free of expense at the house of a certain honourable and devout matron, who repeatedly shewed kindness to myself and to many others of the clergy. And now that I was joined to the society of so devout a man and his brethren, I daily watched and observed their holy conversation, and I had joy and comfort in beholding their good manners, and in the gracious words which were wont to proceed out of the mouth of these humble men."—Rosweyd, p. 508.

And in a Memoir of his friend and fellow-student Arnold of Schoonhoven, he thus expresses himself.

"With the assistance and advice of my master Florentius, I determined to take up my abode at that religious house in *the same congregation* or class with Arnold, where for nearly *twelve months* we contented ourselves with one small chamber *and one bed*. There I learnt to write, and to read the

Holy Scriptures, and was wont to hear moral instructions and devout sermons. And now I was stirred up to cherish a more resolute contempt of this world, and this especially by the sweet conversation of the brethren, being also daily encouraged and instructed by Arnold's pious admonitions. Whatever I was then able to earn by writing I contributed to the common stock of the society, while all my wants were supplied by the religious bounty of my beloved master Florentius, who assisted me in every thing, like a father."—Id., p. 509.

"Never before do I remember to have seen men so devoted, so fervent in charity both towards God and towards their neighbour. They lived in the midst of worldly persons, but led nothing of a worldly life, and seemed to have no care about matters of earthly business. For they were wont to remain quietly at home, and to give diligent attention to the writing of books. They frequently employed themselves in sacred readings, and for recreation and solace in the intervals of toil they had recourse to ejaculatory prayers. Quite early in the day, after the saying of the morning hours, they would visit the church, and during the celebration of the Holy Communion, offering to God the first-fruits of their mouth, and the sighs of their heart, with prostrate body they lifted up pure hands and the eyes of their mind to Heaven, with prayers and lamentations seeking to be reconciled to God through the life-giving Victim.

"Of this illustrious congregation the first founder and spiritual director was the learned Florentius, a man adorned with virtues, and filled with divine wisdom in the knowledge of Christ, humbly imitating with his presbyters and clerks the form of the sacred apostolical life. They then having one heart and one soul in God, contributed each their own property to the common stock, and receiving mere food and clothing, avoided all thoughts for the morrow. For as they all willingly dedicated themselves to God, so their chief study was to be obedient to their rector or his deputy; and holding sacred obedience to be the principal thing, they strove with all their might to conquer themselves, to resist their passions, and to break the inclinations of their own wills, withal begging earnestly that they might be sharply chastised for their faults and negligences.

"Therefore great grace and true devotion was in them, and

they edified many by their words and their example, patiently enduring the derisions of worldly men, the duced many to cherish a thorough contempt of the w Yea, those who had before despised them, esteeming lowly life to be no better than folly, being afterwards verted to God, and having had experience of the gra devotion, confessed that they were God's true servants friends, being plainly driven to this confession by the fo conscience.

"Whereupon many persons, both men and women, des worldly felicity, turned themselves to the Lord : and tru to the counsels of the beloved father Florentius, ear studied to keep the Lord's precepts, and to practise wor mercy by Christian devotion towards the poor. And all his brethren helped him, keeping hold of the wo life : and like the lights of Heaven shone forth in the r of confusions on the world now waxing old. Certain p also, enlightened by the knowledge of the divine law, prea strenuously in the Church ; and through their preaching, f ful people were instructed to salvation in exercising duti piety and listening to sacred discourses."—Id., p. 512.

When he had remained in this society for s years, and about the time when his dear fri and patron Florentius departed this life, viz. the year 1400, he became an inmate of the gustinian convent of Mount St. Agnes near Z then recently erected, of which his elder bro was already a member, and soon after bec prior. After five years' probation he took vows and put on the habit of the order, an his manner of life and strict devotion for the mainder of his days, the work of his lively grapher Rosweyd, though little more than a c pilation, may enable us to form a notion. I only to be regretted that the brief memoir refe to should contain occasionally statements of leged supernatural interferences, of a kind

known to the Church in her primitive and purest age, and for which no adequate evidence whatever is offered; whereby injury is done to those portions of the history which are unquestionably authentic.

Setting aside then these fanciful interpolations (for such they are to be considered, for any thing that appears to the contrary), we may contemplate with pleasure the description given of the life and character of this true servant of Christ.

In this society of St. Agnes, (says his biographer,) Thomas a Kempis was ever distinguished for piety towards God, reverential obedience to his superiors, charity and benevolence towards his brethren.

Idleness he accounted the source of all evil, and never indulged himself in it, but was constantly employed either in reading the Scriptures, or in writing them out for publication (the art of printing being then unknown), or in composing books for the use of the Christian Church. In divine service, especially in chanting the Psalms, the ardent devotion of his mind affected even the gestures and attitudes of his body, and as he was generally the first to enter the oratory night and morning, so he was the last to leave it. In his private devotions, especially in seasons of mortification, he was particularly fond of the Hymn beginning "Stetit JESUS."

His common discourse was of God, and of the Holy Scriptures: in mere worldly topics he took no interest, but remained silent, as one altogether ignorant of them.

His chief delight was in his cell and his books,

or as he was wont to express it, *in een hoecksken, met een hoecksken.*

He was ever ready to preach when called on, after a short interval of reflection, and his fame in this way was so great, that many even from distant towns would resort to Mount St. Agnes to hear his sermons.

He was greatly admired among his contemporaries for his cheerful endurance of adversities, his patience not merely in bearing with the faults of men, but even in making all possible allowances for them; and altogether he was a pattern of meekness, sobriety, modesty, and diligence.

In stature he was below the middle height, of a lively and manly countenance; like the patriarch Moses his eye never became dim, even in his extremest age.

He died on the 23rd day of July, 1471, in the ninety-second year of his age.

With regard to the present publication, it need only be stated that this translation[b] is chiefly copied from one printed at London in 1677: but by whom prepared it does not appear. The Latin edition which has been principally followed, is that of Herbert Rosweyd, printed at Antwerp in 1617.

The titles of the chapters, and the divisions into paragraphs, seem to have been the result of the labours of modern editors, chiefly of Sommalius, about the beginning of the seventeenth century. The same too may probably be assumed of the Scripture references. With regard to these last the *chapters* only are referred to in Rosweyd's

[b] The first English translation of this work is said to have been made by the illustrious Lady Margaret, mother of King Henry VII.

on, the present editor is responsible for the
s, inserted in brackets, as well as for various
ections or endeavours at correction of the
slation of 1677.

nd he would only further add, with regard to
book itself, that in our own Church we may
: the satisfaction of comparing it with the
a Privata of Bishop Wilson; to whom also
character of its eminent author may in many
ects be compared. And although, as the Bi-
) truly says, "in order to dispose our hearts
levotion the active life is to be preferred to
contemplative," yet it remains to be proved
the life of Thomas a Kempis, though *in*
rtain sense less active than that of the saint-
Prelate, was, as some too rashly affirm, that
n useless member of society, or a "slothful
ant" of the Lord.

oubtless to both of these holy men in their
ral stations may not unaptly be applied the
ls of the poet:—

"Self have I worn out thrice thirty years,
Some in much joy, and many in tears;
Yet never complained of cold nor heat,
Of summer's flame, nor of winter's threat;
Ne never was to fortune foe-man,
But gently took that ungently came;
And ever my flock was my chief care,
Winter and summer they mought well fare."

e Feast of St. Matthew, 1841.

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THE FIRST BOOK.

Admonitions, useful for a Spiritual Life.

CHAP. I.

Of the Imitation of Christ, and Contempt of all the Vanities of the World.

"HE that followeth Me, walketh not in darkness[a]," saith the Lord. These are the words of Christ, by which we are admonished how we ought to imitate His life and manners, if we will be truly enlightened, and be delivered from all blindness of heart.

Let therefore our chiefest endeavour be, to meditate upon the life of JESUS Christ.

II. The doctrine of Christ exceedeth all the doctrines of holy men; and he that hath the Spirit, will find therein an hidden manna.

But it falleth out, that many who often hear the Gospel of Christ, are yet but little affected, because they are void of the Spirit of Christ.

But whosoever would fully and feelingly understand the words of Christ, must endeavour to conform his life wholly to the life of Christ.

III. What will it avail thee to dispute profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity?

Surely high words do not make a man holy and just; but a virtuous life maketh him dear to God.

[a] John viii. [12].

I had rather feel compunction, than underst
definition thereof.

If thou didst know the whole Bible by heart,
sayings of all the philosophers, what would all th
thee without the love of God [b] and without grac

Vanity of vanities, and all is vanity [c], except
God, and to serve Him only.

This is the highest wisdom, by contempt
world to tend towards the kingdom of Heaven.

IV. Vanity therefore it is to seek after pe
riches, and to trust in them.

It is also vanity to hunt after honours, and t
to high degree.

It is vanity to follow the desires of the flesh,
labour for that for which thou must afterward
more grievous punishment.

Vanity it is, to wish to live long, and to be
to live well.

It is vanity to mind only this present life, a
to foresee those things which are to come.

It is vanity to set thy love on that which s
passeth away, and not to hasten thither wher
lasting joy abideth.

V. Call often to mind that proverb, "That
is not satisfied with seeing, nor the ear fille
hearing [d]."

Endeavour therefore to withdraw thy heart fr
love of visible things, and to turn thyself to the in

For they that follow their sensuality, do stai
own consciences, and lose the favour of God.

CHAP. II.

Of the Humble Conceit of Ourselves.

ALL men naturally desire to know [e]; but wha
eth knowledge without the fear of God?

Surely, an humble husbandman that servetl

[b] 1 Cor. xiii. [2]. [c] Eccles. i. [2]. [d] Eccles. i.
[e] Eccles. i. [13]; Arist. Met. I. 1.

is better than a proud philosopher that neglecting himself laboureth to understand the course of the heavens.

Whoso knoweth himself well, groweth more mean in his own conceit, and delighteth not in the praises of men.

If I understood all things in the world, and were not in charity, what would that help me in the sight of God, who will judge me according to my deeds?

II. Cease from an inordinate desire of knowing, for therein is much distraction and deceit.

The learned are well-pleased to seem so to others, and to be accounted wise[f].

There be many things, which to know doth little or nothing profit the soul:

And he is very unwise, that is intent upon other things than those that may avail him for his salvation.

Many words do not satisfy the soul; but a good life comforteth the mind, and a pure conscience giveth great assurance in the sight of God.

III. How much the more thou knowest, and how much the better thou understandest, so much the more grievously shalt thou therefore be judged, unless thy life be also more holy.

Be not therefore extolled in thine own mind for any art or science [which thou knowest], but rather let the knowledge given thee, make thee more humble and cautious.

If thou thinkest that thou understandest and knowest much; know also that there be many things more which thou knowest not.

Affect not to be overwise, but rather acknowledge thine own ignorance[g].

Why wilt thou prefer thyself before others, sith there be many more learned, and more skilful in the Scripture than thou art?

If thou wilt know or learn any thing profitably, desire to be unknown, and to be little esteemed of [by man].

[f] 1 Cor. viii [1]. [g] Rom. xii. [16].

IV. The highest and most profitable reading, is the true knowledge and consideration of ourselves.

It is great wisdom and perfection to esteem nothing of ourselves, and to think always well and highly of others.

If thou shouldest see another openly sin, or commit some heinous offence, yet oughtest thou not to esteem the better of thyself; for thou knowest not how long thou shalt be able to remain in good estate.

We are all frail [h], but thou oughtest to esteem none more frail than thyself.

CHAP. III.

Of the Doctrine of Truth.

HAPPY is he whom truth by itself doth teach [i], not by figures and words that pass away; but as it is in itself.

Our own opinion and our own sense do often deceive us, and they discern but little.

What availeth it to cavil [and dispute] much about dark and hidden things [k]; whereas for being ignorant of them we shall not be so much as reproved at the day of judgment?

It is a great folly to neglect the things that are profitable and necessary, and give our minds to that which is curious and hurtful: we have eyes and see not [l].

II. And what have we to do with *genus* and *species*, [the dry notions of logicians]?

He to whom the Eternal Word speaketh, is delivered from a world of unnecessary conceptions.

From that one Word are all things, and all speak that one; and this is the Beginning, which also speaketh unto us.

No man without that [Word] understandeth or judgeth rightly.

He to whom all things are one, he who reduceth all

[h] *Gen. viii. [21].* [i] Psalm xciv. [12].
[k] *Eccles. iii. [9—11].* [l] Psalm cxv. [5].

things to one, and seeth all things in one; may enjoy a quiet mind, and remain peaceable in God.

O God, who art the truth, make me one with Thee in everlasting charity.

It is tedious to me often to read and hear many things: In Thee is all that I would have and can desire.

Let all doctors hold their peace; let all creatures be silent in Thy sight; speak Thou alone unto me.

III. The more a man is united within himself, and becometh inwardly simple [and pure], so much the more and higher things doth he understand without labour; for that he receiveth intellectual light from above [m].

A pure, sincere, and stable spirit is not distracted, though it be employed] in many works; for that it works all to the honour of God, and inwardly being still and quiet, seeks not itself in any thing it doth.

Who hinders and troubles thee more than the unmortified affections of thine own heart?

A good and godly man disposeth within himself beforehand those things which he is outwardly to act;

Neither do they draw him according to the desires of an inordinate inclination, but he ordereth them according to the prescript of right reason.

Who hath a greater combat than he that laboureth to overcome himself?

This ought to be our endeavour, to conquer ourselves, and daily to wax stronger, and to make a further growth in holiness.

IV. All perfection in this life hath some imperfection mixed with it; and no knowledge of ours is without some darkness.

An humble knowledge of thyself is a surer way to God than a deep search after learning;

Yet learning is not to be blamed, nor the mere knowledge of any thing whatsoever to be disliked, it being good in itself, and ordained by God; but a good con-

[m] Matt. xi. [25]; Luke x. [21].

science and a virtuous life is always to be preferred before it.

But because many endeavour rather to get knowledge than to live well; therefore they are often deceived, and reap either none, or very slender profit [of their labours].

V. O, if men bestowed as much labour in the rooting out of vices, and planting of virtues, as they do in moving of questions, neither would there so much hurt be done, nor so great scandal be given in the world, nor so much looseness be practised in Religious Houses.

Truly, at the day of judgment we shall not be examined what we have read, but what we have done[n]; not how well we have spoken, but how religiously we have lived.

Tell me now, where are all those Doctors and Masters, with whom thou wast well acquainted, whilst they lived and flourished in learning?

Now others possess their livings and perhaps do scarce ever think of them. In their lifetime they seemed something, but now they are not spoken of.

VI. O, how quickly doth the glory of the world pass away[o]! O that their life had been answerable to their learning! then had their study and reading been to good purpose.

How many perish by reason of vain learning[p] in this world, who take little care of the serving of God:

And because they rather choose to be great than humble, therefore they become vain in their imaginations[q].

He is truly great, that is great in charity.

He is truly great, that is little in himself, and that maketh no account of any height of honour[r].

He is truly wise, that accounteth all earthly things as dung, that he may gain Christ[s].

And he is truly learned, that doeth the will of God, and forsaketh his own will.

[n] Matt. xxv. [o] Eccles. ii. [11]. [p] Tit. i. [10].
[q] Rom. i. [21]. [r] Matt. xviii. [4]; xxiii. [11]. [s] Phil. iii. [8].

CHAP. IV.

Of Wisdom and Forethought in our Actions.

WE must not give ear to every saying or suggestion [t], ut ought warily and leisurely to ponder things accord- ng to [the will of] God.

But alas; such is our weakness, that we often ra- ier believe and speak evil of others than good.

Those that are perfect men * do not easily give redit to every thing one tells them; for they know at human frailty is prone to evil [u], and very subject fail in words [x].

II. It is great wisdom not to be rash in thy proceed- gs [y], nor to stand stiffly in thine own conceits;

As also not to believe every thing which thou hear- t, nor presently to relate again to others [z] what thou st heard or dost believe.

Consult with him that is wise and conscientious, and ek to be instructed by a better than thyself, rather an to follow thine own inventions [a].

A good life maketh a man wise according to God [b], d giveth him experience in many things [c].

The more humble a man is in himself, and the more bject [and resigned] unto God; so much the more udent shall he be in all his affairs, and enjoy greater ace and quiet of heart.

CHAP. V.

Of the Reading of Holy Scriptures.

TRUTH, not eloquence, is to be sought for in Holy cripture.

Each part of the Scripture is to be read with the me Spirit wherewith it was written [d].

[t] 1 John iv. [1].
[y] Prov. xix. [2].
[b] Prov. xv. [33].
[u] Gen. viii. [21].
[x] Prov. xvii. [9].
[c] Eccles. i. [16].
* See note [A].
[z] James iii. [2].
[a] Prov. xii. [15].
[d] Rom. xv. [4].

We should rather search after [our spiritual] profit in the Scriptures, than subtilty of speech.

We ought to read plain and devout books as willingly as high and profound.

Let not the authority of the writer offend thee, whether he be of great or small learning; but let the love of pure truth draw thee to read [e].

Search not who spoke this or that, but mark what is spoken.

II. Men pass away, but the truth of the Lord remaineth for ever [f]. God speaks unto us sundry ways without respect of persons [g].

Our own curiosity often hindereth us in reading of the Scriptures, when as we will examine and discuss that which we should rather pass over without more ado.

If thou desire to reap profit, read with humility, simplicity, and faithfulness; nor ever desire the estimation of learning.

Enquire willingly, and hear with silence the words of holy men; dislike not the parables of the Elders, for they are not recounted without cause [h].

CHAP. VI.

Of Inordinate Affections.

WHENSOEVER a man desireth any thing inordinately, he is presently disquieted in himself.

The proud and covetous can never rest. The poor and humble in spirit live together in all peace.

The man that is not yet perfectly dead to himself, is quickly tempted and overcome in small and trifling things.

The weak in spirit, and he that is yet in a manner carnal and prone to sensible things, can hardly withdraw himself altogether from earthly desires:

And therefore he is often afflicted, when he goeth

[e] 1 Cor. ii. [4]. [f] Psalm cxvii. 2. Luke xxi. [33]. [g] Rom. ii. [11]; x. [12]; Col. iii. [11]. [h] Prov. i. [6]; Eccles. xii. [9].

about to withdraw himself from them; and easily falleth into indignation, when any opposition is made against him.

II. And if he hath followed therein his appetite, he is presently disquieted with remorse of conscience; for that he yielded to his passion, which profiteth him nothing to the obtaining of the peace he sought for.

True quietness of heart therefore is gotten by resisting our passions, not by obeying them.

There is then no peace in the heart of a carnal man, nor in him that is addicted to outward things, but in the spiritual and fervent man.

CHAP. VII.

Of flying Vain Hope and Pride.

HE is vain that putteth his trust in man[1], or creatures.

Be not ashamed to serve others for the love of JESUS Christ; nor to be esteemed poor in this world.

Presume not upon thyself, but place thy hope in God[k].

Do what lieth in thy power and God will assist thy good affection.

Trust not in thine own knowledge[l], nor in the subtilty of any living creature; but rather in the grace of God, who helpeth the humble, and humbleth those that are self-presuming.

II. Glory not in wealth if thou have it, nor in friends because potent; but in God who giveth all things, and above all desireth to give thee Himself.

Extol not thyself for the height of thy stature or beauty of thy person, which may be disfigured and destroyed with a little sickness.

Take not pleasure in thy natural gifts, or wit, lest thereby thou displease God, to whom appertaineth all the good whatsoever thou hast by nature.

[1] Jer. xvii [5]. [k] Psalm xxxi. [1]. [l] Jer. ix. [23].

III. Esteem not thyself better than others[m], l perhaps in the sight of God, who knoweth what is man, thou be accounted worse than they.

Be not proud of well-doing[n]; for the judgment God is far different from the judgment of men, a that often offendeth Him which pleaseth them.

If there be any good in thee, believe that there much more in others, that so thou mayest conse humility within thee.

It is no prejudice unto thee to debase thyself un all men; but it is very prejudicial to thee to pr thyself before any one man.

The humble enjoy continual peace, but in the he of the proud is envy, and frequent indignation.

CHAP. VIII.

That too much Familiarity is to be shunned.

LAY not thy heart open to every one; but treat thy affairs with the wise, and such as fear God[o].

Converse not much with young people and str gers[p].

Flatter not the rich: neither do thou appear w ingly before great personages.

Keep company with the humble and plain ones, w the devout and virtuous; and confer with them those things that may edify. Be not familiar with woman; but in general commend all good wome God.

Desire to be familiar with God alone and His gels, and avoid the acquaintance of men.

II. We must have charity towards all, but familia [with all] is not expedient.

Sometimes it falleth out, that a person unknow us, is much esteemed of, from the good report gi

[m] Exod. iii. [11]. [n] Job ix. [20].
[o] Eccles. viii. [12]. [p] Prov. v. [10].

im by others; whose presence notwithstanding is not rateful to the eyes of the beholders.

We think sometimes to please others by our company, and we rather distaste them with those bad ualities which they discover in us.

CHAP. IX.

Of Obedience and Subjection.

IT is a great matter to live in obedience, to be under superior, and not to be at our own disposing.

It is much safer to obey, than to govern.

Many live under obedience, rather for necessity than r charity; such are discontented, and do easily re- ne [and murmur]. Neither can they attain to free- m of mind, unless they willingly and heartily put emselves under obedience for the love of God.

Go whither thou wilt, thou shalt find no rest, but humble subjection under the government of a supe- r. The imagination and change of places have de- ived many.

II. True it is, that every one willingly doth that uich agreeth with his own sense [and liking]; and apt to affect those most that are of his own mind; But if God be amongst us, we must sometimes cease adhere to our own opinion for the sake of peace.

Who is so wise that he can fully know all things?

Be not therefore too confident in thine own opinion; t be willing to hear the judgment of others.

If that which thou thinkest be not amiss, and yet ou partest with it for God, and followest the opinion another, it shall be better for thee.

III. I have often heard, that it is safer to hear and ke counsel, than to give it.

It may also fall out, that each one's opinion may be od; but to refuse to yield to others when reason or special cause requireth it, is a sign of pride and ffness.

CHAP. X.

Of avoiding Superfluity in Words.

FLY the tumultuousness of the world as much thou canst[q]; for the talk of worldly affairs is a gre hindrance, although they be discoursed of with since intention;

For we are quickly defiled, and enthralled wi vanity.

Oftentimes I could wish that I had held my pea when I have spoken; and that I had not been in coi pany.

Why do we so willingly speak and talk one with a other, when notwithstanding we seldom return to : lence without hurt of conscience[r]?

The cause why we so willingly talk, is for that l discoursing one with another, we seek to receive coi fort one of another, and desire to ease our mind ove wearied with sundry thoughts:

And we very willingly talk and think of those thin which we most love or desire; or of those which v feel most contrary [and troublesome] unto us.

II. But alas, oftentimes in vain, and to no end; f this outward comfort is the cause of no small loss inward and divine consolation.

Therefore we must watch and pray, lest our tir pass away idly.

If it be lawful and expedient for thee to speak, spe those things that may edify.

An evil custom and neglect of our own good do give too much liberty to inconsiderate speech.

Yet religious discourses of spiritual things do greai further our spiritual growth, especially when persons one mind and spirit be gathered together in God[s].

[q] Matt. iv. [1]; xiv. [23]; John vi. [15].
[r] Matt. vii. [1]; Rom. ii. [1]. [s] Acts i. [14]; Rom. xv. [5, 6].

CHAP. XI.

Of the obtaining of Peace, and Zealous Desire of Progress in Grace.

WE might enjoy much peace, if we would not busy ourselves with the words and deeds of other men, with things which appertain nothing to our charge.

How can he abide long in peace, who thrusts himself into the cares of others, who seeks occasions abroad, who little or seldom recollects himself within his own breast?

Blessed are the single-hearted; for they shall enjoy much peace.

II. What is the reason, why some of the Saints were so perfect and contemplative?

Because they laboured to mortify themselves wholly to all earthly desires; and therefore they could with their whole heart fix themselves upon God, and be free for holy retirement.

We are too much led by our passions, and too solicitous for transitory things.

We also seldom overcome any one vice perfectly, and are not inflamed with a fervent desire to grow better every day; and therefore we remain cold and lukewarm [in religion].

III. If we were perfectly dead unto ourselves, and not entangled within our own breasts; then should we be able to taste divine things, and to have some experience of heavenly contemplation.

The greatest and indeed the whole impediment is for that we are not disentangled from our passions and lusts, neither do we endeavour to enter into that path of perfection, which the Saints have walked before us; and when any small adversity befalleth us, we are too quickly dejected, and turn ourselves to human comforts.

IV. If we would endeavour like men of courage to

stand in the battle, surely we should feel the favou assistance of God from Heaven.

For He who giveth us occasion to fight, to the we may get the victory, is ready to succour those fight [manfully], and do trust in His grace.

If we esteem our progress in religious life to co only in some exterior observances, our devotion quickly be at an end.

But let us lay the axe to the root, that being f from passions, we may find rest to our souls.

V. If every year we would root out one vice should sooner become perfect men.

But now oftentimes we perceive it goes cont and that we were better and purer at the begin of our conversion, than after many years of our fession.

Our fervour and profiting should increase daily: now it is accounted a great matter, if a man can re but some part of his first zeal.

If we would but a little force ourselves at the ginning, then should we be able to perform all th afterwards with ease and delight.

VI. It is a hard matter to leave off that to whicl are accustomed, but it is harder to go against our wills.

But if thou dost not overcome little and easy thi how wilt thou overcome harder things?

Resist thy inclination in the very beginning, and learn evil customs, lest perhaps by little and little draw thee to greater difficulty.

O if thou didst but consider how much inward p unto thyself, and joy unto others, thou shouldst cure by demeaning thyself well, I suppose thou wo est be more careful of thy spiritual progress.

CHAP. XII.

Of the Profit of Adversity.

is good that we have sometimes some troubles crosses; for they often make a man enter into elf, and consider that he is here in banishment, ought not to place his trust in any worldly thing.
is good that we be sometimes contradicted, and there be an evil or a lessening conceit had of us; his, although we do and intend well.
ese things help often to the attaining of humility, defend us from vain glory: for then we chiefly God for our inward witness, when outwardly we ontemned by men, and when there is no credit unto us.
And therefore a man should settle himself so in God, that he need not to seek many comforts n.
hen a good man is afflicted, tempted, or troubled evil thoughts; then he understandeth better the need he hath of God, without whom he perceiveth n do nothing that is good.
en also he sorroweth, lamenteth, and prayeth, by n of the miseries he suffereth.
en he is weary of living longer, and wisheth that would come, that he might be dissolved and be Christ.
en also he well perceiveth, that perfect security ull peace cannot be had in this world.

CHAP. XIII.

Of resisting Temptation.

long as we live in this world we cannot be with- ribulation and temptation.
cording as it is written in Job, "The life of man earth is a [life of] temptation[t]."
ery one therefore ought to be careful about his

[t] [Job vii. 1: marginal translation, "warfare."]

temptations, and to watch in prayer, lest the devil find an advantage to deceive him; who never sleepeth, but goeth about seeking whom he may devour.

No man is so perfect and holy, but he hath sometimes temptations; and altogether without them we cannot be.

II. Nevertheless temptations are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified, and instructed.

All the Saints passed through many tribulations and temptations, and profited thereby.

And they that could not bear temptations, became reprobate, and fell away.

There is no order so holy, nor place so secret, where there be not temptations, or adversities.

III. There is no man that is altogether free from temptations whilst he liveth on earth: for in ourselves is the root thereof, being born with inclination to evil.

When one temptation or tribulation goeth away, another cometh; and we shall ever have something to suffer, because we are fallen from the state of our felicity.

Many seek to fly temptations, and do fall more grievously into them.

By flight alone we cannot overcome, but by patience and true humility we become stronger than all our enemies.

IV. He that only avoideth them outwardly, and doth not pluck them up by the roots, shall profit little; yea temptations will the sooner return unto him, and he shall feel himself in a worse case than before.

By little and little, and by patience with long-suffering, (through God's help,) thou shalt more easily overcome, than with violence and thine own importunity.

Often take counsel in temptations, and deal not roughly with him that is tempted; but give him comfort, as thou wouldest wish to be done to thyself.

V. The beginning of all evil temptations is inconstancy of mind, and small confidence in God.

For as a ship without a helm is tossed to and fro with the waves; so the man who is remiss, and apt to leave his purpose, is many ways tempted.

Fire trieth iron, and temptation a just man.

We know not oftentimes what we are able to do, but temptations do shew us what we are.

Yet we must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted without the gate at his first knock.

Wherefore one said, "Withstand the beginnings, for an after remedy comes often too late[y]."

For first there cometh to the mind a bare thought [of evil], then a strong imagination thereof, afterwards delight, and an evil motion, and then consent.

And so by little and little our wicked enemy getteth complete entrance, whilst he is not resisted in the beginning.

And the longer a man is negligent in resisting, so much the weaker does he become daily in himself, and the enemy stronger against him.

VI. Some suffer great temptations in the beginning of their conversion; others in the latter end.

Others again are much troubled almost through the whole time of their life.

Some are but easily tempted, according to the wisdom and equity of the Divine appointment, which weigheth the states and deserts of men, and ordaineth all things for the welfare of His own chosen ones.

VII. We ought not therefore to despair when we are tempted, but so much the more fervently to pray unto God, that He will vouchsafe to help us in all tribulations; who surely, according to the words of St. Paul, will give with the temptation such issue, that we may be able to bear it[z].

Let us therefore humble our souls under the hand of

[y] Ovid. Lib. 1. de Remed. Am.

[z] [1 Cor. x. 13].

God in all temptations and tribulations, for He will save and exalt the humble spirit.

VIII: In temptations and afflictions, a man is proved how much he hath profited; and his reward is thereby the greater, and his graces do more eminently shine forth.

Neither is it any such great thing if a man be devout and fervent, when he feeleth no affliction; but if in time of adversity he bear himself patiently, there is hope then of great proficiency in grace.

Some are kept from great temptations, and in small ones which do daily occur are often overcome; to the end that being humbled, they may never presume on themselves in great matters, who are baffled in so small things.

CHAP. XIV.

Of avoiding Rash Judgment.

TURN thine eyes unto thyself, and beware thou judge not the deeds of other men[y]. In judging of others a man laboureth in vain, often erreth, and easily sinneth[z]; but in judging and discussing of himself, he always laboureth fruitfully.

We often judge of things according as we fancy them; for private affection bereaves us easily of true judgment.

If God were always the pure intention of our desire, we should not be so easily troubled, through the repugnance of our carnal mind.

II. But oftentimes something lurketh within, or else occurreth from without, which draweth us after it.

Many secretly seek themselves in what they do, and know it not.

They seem also to live in good peace of mind, when things are done according to their will and opinion; but if things happen otherwise than they desire, they are straightway moved and much vexed.

[y] *Matt. vii.* [1]; Rom. xv. [1]. [z] Eccles. iii. [16].

The diversities of judgments and opinions, cause oftentimes dissensions between friends and countrymen, between religious and devout persons [a].

III. An old custom is hardly broken [b], and no man is willing to be led farther than himself can see.

If thou dost more rely upon thine own reason or industry, than upon that power which brings thee under the obedience of JESUS Christ, it will be long before thou become illuminated; for God will have us perfectly subject unto Him, that, being inflamed with His love, we may transcend the narrow limits of human reason.

CHAP. XV.

Of Works done in Charity.

FOR no worldly thing, nor for the love of any man, is any evil to be done [c]; but yet, for the profit of one that standeth in need, a good work is sometimes to be intermitted without any scruple, or changed also for a better.

For by doing this, a good work is not lost, but changed into a better.

Without charity the exterior work profiteth nothing [d]; but whatsoever is done of charity, be it never so little and contemptible in the sight of the world, it becomes wholly fruitful.

For God weigheth more with how much love a man worketh, than how much he doeth. He doeth much that loveth much.

II. He doeth much, that doeth a thing well.

He doeth well that rather serveth the community, than his own will [e].

Oftentimes it seemeth to be charity, and it is rather carnality; because natural inclination, self-will, hope

[a] Matt. xii. [25]; Luke xii. [51]. [b] Jer. xiii. [23].
[c] Matt. xviii. [8]. [d] 1 Cor. xiii. [3]; Luke vii. [47].
[e] Phil. ii. [17].

of reward, and desire of our own interest, will se
be away.

III. He that hath true and perfect charity, se
himself in nothing[f]: but only desireth in all t
that the glory of God should be exalted.

He also envieth none; because he affecteth n
vate good; neither will he rejoice in himself
wisheth above all things to be made happy i
enjoyment of God[g].

He attributeth nothing that is good to any man
wholly referreth it unto God, from whom as fron
fountain all things proceed; in whom finally al
saints do rest as in their highest fruition.

O he that hath but one spark of true charity, w
certainly discern that all earthly things be fu
vanity.

CHAP XVI.

Of bearing with the Defects of Others.

THOSE things that a man cannot amend in hir
or in others, he ought to suffer patiently, until
order things otherwise.

Think that perhaps it is better so for thy trial
patience, without which all our good deeds are
much to be esteemed.

Thou oughtest to pray notwithstanding when
hast such impediments, that God would vouchsaf
help thee, and that thou mayest bear them kindly[h].

II. If one that is once or twice warned will not
over, contend not with him: but commit all to
that His will may be fulfilled[i], and His name hono
in all His servants, who well knoweth how to turn
into good.

Endeavour to be patient in bearing with the de
and infirmities of others, of what sort soever they

[f] Phil. ii. [21]; 1 Cor. xiii. [5]. [g] Psalm xvii. [15]; xxiv. [
[h] Matt. vi. [13]; Luke xi. [4]. [i] Matt. vi. [10].

for that thyself also hast many [failings] which must be borne with by others [k].

If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?

We would willingly have others perfect, and yet we amend not our own faults.

III. We will have others severely corrected, and will not be corrected ourselves.

The large liberty of others displeaseth us; and yet we will not have our own desires denied us.

We will have others kept under by strict laws; but in no sort will ourselves be restrained.

And thus it appeareth, how seldom we weigh our neighbour in the same balance with ourselves.

If all men were perfect, what should we have to suffer of our neighbour for God?

IV. But now God hath thus ordered it, that we may learn to bear one another's burdens [l]; for no man is without fault; no man but hath his burden; no man sufficient of himself; no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another [m].

Occasions of adversity best discover how great virtue or strength each one hath.

For occasions do not make a man frail, but they shew what he is.

CHAP. XVII.

Of a Retired Life.

THOU must learn to break thy own will in many things if thou wilt have peace and concord with others [a].

It is no small matter to dwell in a religious community, or congregation, to converse therein without

[k] 1 Thess. v. [14]; Gal. vi. [1].
[l] Gal. vi. [2].
[m] 1 Thess. v. [14]; 1 Cor. xii. [25].
[a] Gal. vi. [1].

complaint, and to persevere therein faithfully unto death [o].

Blessed is he that hath there lived well, and ended happily.

If thou wilt persevere in grace as thou oughtest, and grow therein, esteem thyself as a banished man, and a pilgrim upon earth [p].

Thou must be contented for Christ's sake to be esteemed as a fool in this world, if thou desire to lead a religious life.

II. The wearing of a [religious] habit, and shaving of the crown, do little profit; but change of manners, and perfect mortification of passions, make a true religious man.

He that seeketh anything else but merely God, and the salvation of his soul, shall find nothing but tribulation and sorrow [q].

Neither can he remain long in peace, that laboureth not to be the least, and subject unto all.

III. Thou camest to serve, not to rule [r]. Know that thou wast called to suffer and to labour, not to be idle, or to spend thy time in talk.

Here therefore men are proved as gold in the furnace.

Here no man can stand, unless he humble himself with his whole heart for the love of God.

CHAP. XVIII.

Of the Examples of the Holy Fathers.

CONSIDER the lively examples of the holy Fathers, in whom true perfection and religion shined [s]; and thou shalt see how little it is, and almost nothing, which we do now in these days.

Alas! what is our life, if it be compared to them!

The Saints and friends of Christ served the Lord in

[o] Luke xvi. [10]. Ecclus. i. [18]. [p] 1 Pet. ii. [11]. [q] Eccles. i. [17, 18]. [r] Matt. xx. [26]. [s] Heb. xi.

nger and thirst, in cold and nakedness, in labour
d weariness, in watchings and fastings, in prayer
d holy meditations, in many persecutions and re-
oaches.

II. O how many and grievous tribulations suffered
e Apostles, Martyrs, Confessors, Virgins, and all the
st that endeavoured to follow the steps of Christ!
For they hated their lives in this world, that they
ight keep them unto life eternal[t].
O how strict and self-renouncing a life, led those
ly Fathers in the wilderness[u]! How long and
ievous temptations suffered they! How often were
ey assaulted by the enemy! What frequent and fer-
nt prayers offered they to God! What rigorous ab-
nences did they use! How great zeal and care had
ey of their spiritual proficiency! How strong a com-
t had they for the overcoming of their lusts! How
re and upright intentions kept they towards God!
In the day they laboured, and in the night they at-
ided to continual prayer: although when they la-
ured also, they ceased not from mental prayer.

III. They spent all their time with profit; every
ur seemed short for the service of God.
And by reason of the great sweetness they felt in
ntemplation, they forgot the necessity of corporal re-
shments.
They renounced all riches, dignities, honours, friends,
d kinsfolk[x]; they desired to have nothing which ap-
rtained to the world; they scarce took things neces-
ry for the sustenance of life; they grieved to serve
eir bodies even in necessity.
Therefore they were poor in earthly things, but very
ch in grace and virtues.
Outwardly they were destitute, but inwardly they
ere refreshed with grace and divine consolation.

IV. They were strangers to the world, but near and
miliar friends to God[y].

[t] John xii. [25].
[u] Matt. vii. [14].
[x] Matt. xix. [29].
[y] James iv. [4].

They seemed to themselves as nothing, and to thi present world despicable; but they were precious an beloved in the eyes of God.

They were grounded in true humility, lived in simpl obedience, walked in love and patience: and there fore they profited daily in the Spirit, and obtaine great grace in God's sight.

They were given for an example to all religiou men; and they should more provoke us to endeavou after spiritual proficiencies, than the number of th lukewarm livers should prevail to make us remiss.

V. O how great was the fervour of all religious pe sons in the beginning of their holy institution!

How great was their devotion to prayer! Wha ambition to excel others in virtue! How exact dis cipline then flourished! How great reverence an obedience, under the rule of their superiors, observe they in all things!

Their footsteps yet remaining, do testify that the were indeed holy and perfect men; who fighting s valiantly trod the world under their feet.

Now, he is greatly accounted of, who is not a trans gressor, and who can with patience endure that whic he hath undertaken.

6. O the lukewarmness and negligence of our times that we so quickly decline from the ancient fervou and are come to that pass, that very sloth and luke warmness of spirit maketh our own life tedious unto us

Would to God the desire to grow in virtues did no wholly sleep in thee, who hast often seen the man examples of devout and religious persons!

CHAP. XIX.

Of the Exercises of a good Religious Person.

THE life of a good religious person ought to b *adorned with all* virtues[a]; that he may inwardly b *such as outwardly* he seemeth to men.

[a] Matt. v. [48].

And with reason there ought to be much more ithin, than is perceived without. For God beholdeth ; [a]; whom we are bound most highly to reverence heresoever we are, and to walk in purity [b] like Angels His sight.

Daily ought we to renew our purposes, and to stir) ourselves to [greater] fervour, as though this were e first day of our conversion; and to say,

'Help me, my God! in this my good purpose, and n Thy holy service; and grant that I may now this lay begin perfectly; for that which I have done itherto is as nothing.'

II. According to our purpose shall be the success of r spiritual profiting; and much diligence is neces- ry to him that will profit much.

And if he that firmly purposeth often faileth, what all he do that seldom purposeth any thing, or with tle resolvedness;

It may fall out sundry ways that we leave off our rpose; yet the light omission of [spiritual] exercises ldom passes without some loss to our souls.

The purpose of just men depends not upon their own sdom, but upon God's grace; on whom they always ly for whatsoever they take in hand.

For man purposes, but God disposes [c]; neither is e way of man in himself.

III. If an accustomed exercise be sometimes omitted, her for some act of piety, or profit to my brother; it ıy easily afterwards be recovered again.

But if out of a slothful mind, or out of carelessness, : lightly forsake the same, it is a great offence against)d, and will be found to be prejudicial to ourselves. :t us do the best we can, we shall still too easily fail many things [d].

Yet must we always purpose some certain course, d especially against those [failings] which do most all molest us.

[a] Psalm xxxiii. [13]; Heb. iv. [12, 13].
[b] Psalm xv. [2]. [c] *Prov.* xvi. [9]. [d] Eccles. vii. [20].

We must diligently search into, and set in order both the outward and the inward man, because both of them are of importance to our progress in godliness.

IV. If thou canst not continually recollect thyself, yet do it sometimes, at the least once a day, namely, in the morning or at night.

In the morning fix thy good purpose; and at night examine thyself what thou hast done, how thou hast behaved thyself in word, deed, and thought*; for in these perhaps thou hast oftentimes offended both God and thy neighbour.

Gird up thy loins like a man against the vile assaults of the devil; bridle thy riotous appetite, and thou shalt be the better able to keep under all the unruly motions of the flesh.

Never be entirely idle; but either be reading, or writing, or praying, or meditating, or endeavouring something for the public good.

As for bodily exercises they must be used with discretion, neither are they to be practised of all men alike.

V. Those [exercises] which are not common are not to be exposed to public view; for things private are practised more safely at home.

Nevertheless thou must beware thou neglect not those which are common, being more ready for what is private. But having fully and faithfully accomplished all which thou art bound and enjoined to do, if thou hast any spare time, betake thee to thyself, as thy devotion shall desire.

All cannot use one kind of [spiritual] exercise, but one is more useful for this person, another for that.

According to the seasonableness of times also, divers exercises are fitting; some suit better with us on working days, other on holy days.

In the time of temptation, we have need of some, and of others in time of peace and quietness.

Some we mind when we are pensive, and other some when we rejoice in the Lord.

* Deut. iv.

VI. About the time of the chief festivals, good exercises are to be renewed, and the prayers of holy men more fervently to be implored.

From festival to festival we should make some [good] purpose, as though we were then to depart out of this world, and to come to the everlasting feast [in Heaven.]

Therefore ought we carefully to prepare ourselves at holy times, and to live more devoutly, and to keep more exactly all things that we are to observe, as though we were shortly at God's hands to receive the reward of our labours.

VII. But if it be deferred, let us think with ourselves that we are not sufficiently prepared, and unworthy yet of so great glory which shall be revealed in us [f] in due time; and let us endeavour to prepare ourselves better for our departure.

"Blessed is that servant (saith the Evangelist St. Luke) whom his Lord when He cometh shall find watching: Verily, I say unto you, He shall make him ruler over all His goods [g]."

CHAP. XX.

Of the Love of Solitude and Silence.

SEEK a convenient time [h] to retire into thyself, and meditate often upon God's loving-kindness.

Meddle not with curiosities; but read such things as may rather yield compunction to thy heart, than occupation to thy head.

If thou wilt withdraw thyself from speaking vainly, and from gadding idly, as also from hearkening after novelties and rumours, thou shalt find leisure enough and suitable for meditation on good things.

The greatest Saints avoided the society of men [i], when they could conveniently, and did rather choose to live to God, in secret.

[f] Rom. viii. [18]. [g] Luke xii. [43, 44]; Matt. xxiv. [46, 47].
[h] Eccles. iii. [1]. [i] Heb. xi. [38].

II. One said, 'As oft as I have been among men, 'I returned home less a man than I was before [k].'

And this we find true, when we talk long together. It is easier not to speak a word at all, than not to speak more words than we should.

It is easier for a man to keep at home, than to keep himself well when he is abroad.

He therefore that intends to attain to the more inward and spiritual things of religion, must with JESUS depart from the multitude and press of people [l].

No man doth safely appear abroad, but he who gladly can abide at home, out of sight.

No man speaks securely, but he that holds his peace willingly [m].

No man ruleth safely, but he that is willingly ruled.

No man securely doth command but he that hath learned readily to obey.

III. No man rejoiceth securely unless he hath within him the testimony of a good conscience.

And yet always the security of the Saints was full of the fear of God.

Neither were they the less anxious and humble in themselves, for that they shined outwardly with grace and great virtues.

But the security of bad men ariseth from pride and presumption, and in the end it deceiveth them.

Although thou seem to be a good religious man, or a devout solitary, yet never promise thyself security in this life.

IV. Oftentimes those who have been in the greatest esteem and account amongst men, have fallen into the greatest danger, by overmuch self-confidence.

Wherefore to many it is more profitable not to be altogether free from temptations, but to be often assaulted, lest they should be too secure, and so perhaps be puffed up with pride; or else too freely give themselves to worldly comforts.

O how good a conscience should he keep, that would

[k] Seneca, Ep. vii. [l] Matt. v. [1]. [m] Eccles. ii. [7].

never seek after transitory joy, nor ever entangle himself with the things of this world!

O how great peace and quietness should he possess, that would cut off all vain anxiety, and think only upon divine things, and such as are profitable for his soul, and would place all his confidence in God.

V. No man is worthy of heavenly comfort, unless he have diligently exercised himself in holy compunction.

If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world, as it is written, "In your chambers be ye grieved[n]." In thy chamber thou shalt find what abroad thou shalt too often lose.

The more thou visitest thy chamber, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loath it. If in the beginning of thy conversion thou art content to remain in it, and keep to it well, it will afterwards be to thee a dear friend, and a most pleasant comfort.

VI. In silence and in stillness a religious soul advantageth herself, and learneth the mysteries of Holy Scripture.

There she findeth rivers of tears, wherein she may every night[o] wash and cleanse herself; that she may be so much the more familiar with her Creator, by how much the farther off she liveth from all worldly disquiet.

Whoso therefore withdraweth himself from his acquaintance and friends, God will draw near unto him with His holy Angels.

It is better for a man to live privately, and to take care of himself, than to neglect his soul, though he could work wonders in the world.

It is commendable in a religious person, seldom to go abroad, to be unwilling to see or to be seen.

VII. Why art thou desirous to see that which it is unlawful for thee to have? The world passeth away and the lust thereof.

[n] Psalm iv. [4. Latin Version]. [o] Psalm vi. [6].

Our sensual desires draw us to rove abroad; but when the time is past, what carriest thou home with thee but a burdened conscience and distracted heart?

A merry going out bringeth often a mournful return home; and a joyful evening makes [many times] a sad morning[p].

So all carnal joy enters gently, but in the end it bites and stings to death.

What canst thou see elsewhere, which thou canst not see here[q]? Behold the heaven and the earth and all the elements; for of these are all things created.

VIII. What canst thou see any where that can long continue under the sun?

Thou thinkest perchance to satisfy thyself, but thou canst never attain it.

Shouldest thou see all things present before thine eyes, what were it but a vain [and unprofitable] sight[r]?

Lift up thine eyes[s] to God in the highest, and pray Him to pardon thy sins and negligences.

Leave vain things to the vain; but be thou intent upon those things which God hath commanded thee.

Shut thy door upon thee[t], and call unto thee JESUS, thy Beloved.

Stay with Him in thy closet; for thou shalt not find so great peace any where else.

If thou hadst not gone abroad and hearkened to idle rumours, thou wouldest the better have preserved a happy peace of mind. But since thou delightest sometimes to hear novelties, it is but fit thou suffer for it some disquietude of heart.

[p] Prov. xiv. [13]. [q] Eccles. i. [10]. [r] Eccles. iii. [11].
[s] Psalm cxxi. [1]. [t] Matt. vi. [6].

CHAP. XXI.

Of Compunction of Heart.

If thou wilt make any progress in godliness, keep hyself in the fear of God[u], and affect not too much iberty. Restrain all thy senses under [the severity of] discipline, and give not thyself over to foolish nirth.

Give thyself to compunction of heart, and thou shalt gain much devotion thereby.

Compunction layeth open much good, which dissouteness is wont quickly to destroy.

It is a wonder that any man can ever perfectly reoice in this life, if he duly consider, and thoroughly veigh his state of banishment, and the many perils wherewith his soul is environed.

II. Through levity of heart, and small care for our ailings, we become insensible of the real sorrows of our souls; and so oftentimes we vainly laugh, when we have just cause to weep.

There is no true liberty nor right joy but in the fear of God accompanied with a good conscience.

Happy is he, who can cast off all distracting impediments, and bring himself to the one single purpose of holy compunction.

Happy is he, who can abandon all that may defile his conscience or burden it.

Resist manfully; one custom overcometh another.

If thou canst let others alone in their matters, they likewise shall not hinder thee in thine.

III. Busy not thyself in matters which appertain to others; neither do thou entangle thyself with the affairs of thy betters.

Still have an eye to thyself first, and be sure more especially to admonish thyself before all thy beloved friends.

If thou hast not the favour of men, be not grieved

[u] Prov. xix. [23].

at it[x]; but take this to heart, that thou dost behave thyself so warily and circumspectly as it cometh the servant of God, and a devout religi man.

It is better oftentimes and safer that a man sho not have many consolations in this life[y], especi such as are according to the flesh.

But that we have not divine consolations at all do very seldom taste them, the fault is ours, beca we seek not after compunction of heart, nor do a gether forsake the vain and outward comforts [of t world].

IV. Know that thou art unworthy of divine con lation, and that thou hast rather deserved much bulation.

When a man hath perfect contrition, then is whole world grievous and bitter unto him[z].

A good man findeth [always] sufficient cause mourning and weeping.

For whether he consider his own or his neighbo estate, he knoweth that none liveth here without bulation.

And the more narrowly a man looks into hims so much the more he sorroweth.

Our sins and wickednesses wherein we lie so wrapt, that we can seldom apply ourselves to H venly contemplations, do minister unto us matter just sorrow and inward compunction.

V. Didst thou oftener think of thy death[a], than thy living long, there is no question but thou woul be more zealous to amend.

If also thou didst but consider within thyself infernal pains in the other world[b], I believe tl wouldst willingly undergo any labour or sorrow this world, and not be afraid of the greatest a terity.

[x] Gal. i. [10]. [y] Psalm lxxvi. [5].
[z] Judges ii. [4]; xx. [26]. 2 Kings xiii. [perhaps 2 Sam. xii. 1;
[a] Eccles. vii. [1, 2]. [b] Matt. xxv. [41].

But because these things enter not to the heart, and we still love those things only that delight us, therefore it is we remain cold and very dull in religion.

VI. It is often our want of spirit which maketh our miserable body so easily complain.

Pray therefore unto the Lord with all humility, that He will vouchsafe to give thee the spirit of compunction. And say with the Prophet, "Feed me, O Lord, with the bread of tears, and give me plenteousness of tears to drink[c]."

CHAP. XXII.

Of the Consideration of Human Misery.

MISERABLE thou art, wheresoever thou be, or whithersoever thou turnest, unless thou turn thyself unto God.

Why art thou troubled when things succeed not as thou wouldest or desirest? For who is he that hath all things according to his mind[d]? neither I nor thou, nor any man upon earth.

There is none in this world, even though he be King or Bishop, without some tribulation or perplexity.

Who is then in the best case [or condition]? even he who is able to suffer something for God.

II. Many weak and infirm persons say, Behold! what a happy life such an one leads[e]; how wealthy, how great he is, in what power and dignity!

But lift up thine eyes to the riches of Heaven, and thou shalt see that all the goods of this life are nothing to be accounted of. They are very uncertain, and rather burdensome than otherwise, because they are never possessed without anxiety and fear.

Man's happiness consisteth not in having abundance of temporal goods[f], but a moderate portion is sufficient for him.

[c] Psalm lxxx. [5]. [d] Eccles. vi. [2]. [e] Luke xii. [19].
[f] Prov. xix. [1].

Truly it is misery [enough] even to live upon the earth[g].

The more spiritual a man desires to be, the more bitter does this present life become to him; because he sees more clearly and perceives more sensibly the defects of human corruption.

For to eat and to drink, to sleep and to watch, to labour and to rest, and to be subject to other necessities of nature, is doubtless a great misery and affliction to a religious man, who would gladly be set loose, and free from all sin.

III. For the inward man is much weighed down with these [outward and] corporal necessities whilst we live in this world.

Therefore the Prophet prayeth with great devotion to be enabled to be free from them, saying, "Bring me, O Lord, out of my necessities[h]."

But woe be to them that know not their own misery; and a greater woe to them that love this miserable and corruptible life[i]!

For some there be who so much doat upon it, that although by labour or by begging they can scarce get mere necessaries, yet if they might be able to live here always, they would care nothing at all for the Kingdom of God.

IV. O how senseless are these men and unbelieving in heart, who lie so deeply sunk in the earth, that they can relish nothing but carnal things[k]!

But miserable as they are, they shall in the end feel to their cost how vile and how nothing that was which they loved.

Whereas the Saints of God and all the devout friends of Christ regarded not those things which pleased the flesh, nor those which flourished in this life, but longed after the everlasting riches[l] with their whole hope and earnest intention.

[g] Job xiv. [1]; Eccles. ii. [17]. [h] Psalm xxv. [17].
[i] Rom. viii. [22]. [k] Rom. viii. [5]. [l] 1 Pet. i. [4]; Heb. xi. [26].

Their whole desire was carried upward to things durable and invisible, that the desire of things visible might not draw them to things below.

V. O my brother, lose not thy confidence of making progress in godliness; there is yet time, the hour is not yet past [m].

Why wilt thou defer thy good purpose from day to day? Arise and begin in this very instant, and say, Now is the time to be doing, now is the time to be striving, now is the fit time to amend myself.

When thou art ill at ease and much troubled, then is the time of deserving best.

Thou must pass through fire and water [n] before thou come to the place of refreshing.

Unless thou dost earnestly force thyself, thou shalt never get the victory over sin.

So long as we carry about us this frail body of ours, we can never be without sin, or live without weariness and pain.

We would gladly be quiet and freed from all misery, but seeing by sin we have lost our innocency, we have together with that lost also the true felicity [o].

Therefore it becomes us to have patience, and to wait for the mercy of God, till this iniquity pass away, and mortality be swallowed up of life [p].

VI. O how great is human frailty, which is always prone to evil [q]!

To-day thou confessest thy sins, and to-morrow thou committest the very same thou hast confessed.

Now, thou art purposed to look well unto thy ways, and within a while thou so behavest thyself, as though thou hadst never any such purpose at all.

Good cause have we therefore to humble ourselves [r], and never to have any great conceit of ourselves: since we are so frail and so inconstant.

Besides, that may quickly be lost by our own negli-

[m] Rom. xiii. [11]; Heb. x. [35].
[n] Psalm xlvi. [12].
[o] Rom. vii. [24]; Gen. iii. [17].
[p] 2 Cor. v. [4].
[q] Gen. vi. [5]; viii. [21].
[r] 2 Mac. ix. [11].

gence, which, by the grace of God, with much labour we have scarce at length obtained.

VII. What will become of us in the end, who begin so early to wax lukewarm!

Woe be unto us, if we will so [soon] give ourselves unto ease, as if all were in peace and safety, when as yet there appeareth no sign of true holiness in our conversation!

We have much need like young beginners to be newly instructed again to good life, if haply there be some hope of future amendment, and greater proficiency in things spiritual.

CHAP. XXIII.

Of Meditation on Death.

VERY quickly there will be an end of thee here[s]; look what will become of thee in another world.

To-day the man is here; to-morrow he hath disappeared.

And when he is out of sight, quickly also is he out of mind.

O the stupidity and hardness of man's heart, which thinketh only upon the present, and doth not rather care for what is to come!

Thou oughtest so to order thyself in all thy thoughts and actions, as if to-day thou wert about to die[t].

If thou hadst a good conscience, thou wouldst not greatly fear death[u].

It were better to avoid sins than to fly death[x].

If to-day thou art not prepared, how wilt thou be so to-morrow[y]!

To-morrow is uncertain, and how knowest thou that thou shalt live till to-morrow!

[s] Job ix. [25, 26]; xiv. [1, 2]: Luke xii. [20]; Heb. ix. [27].
[t] Matt. xxv. [13]. [u] Luke xii. [37].
[x] Wisd. iv. [16]. [y] Matt. xxiv. [44]; xxv. [10].

II. What availeth it to live long, when there is so small amendment in our practice!

Alas! length of days doth more often make our sins the greater, than our lives the better!

O that we had spent but one day in this world thoroughly well!

Many there are who count how long it is since their conversion; and yet full slender oftentimes is the fruit of amendment of life.

If to die be accounted dreadful, to live long may perhaps prove more dangerous.

Happy is he that always hath the hour of his death before his eyes[a], and daily prepareth himself to die.

If at any time thou hast seen another man die, make account thou must also pass the same way[a].

III. When it is morning, think thou mayest die before night;

And when evening comes, dare not to promise thyself the next morning.

Be thou therefore always in a readiness, and so lead thy life that death may never take thee unprepared[b].

Many die suddenly and when they look not for it; for the Son of Man will come at an hour when we think not[c].

When that last hour shall come, thou wilt begin to have a far different opinion of thy whole life that is past, and be exceeding sorry thou hast been so careless and remiss.

IV. O how wise and happy is he that now laboureth to be such an one in his life, as he wisheth to be found at the hour of death!

A perfect contempt of the world[d], a fervent desire to go forward in all virtue, the love of discipline, the painfulness of repentance, the readiness of obedience, the denying of ourselves, and the bearing any affliction whatever for the love of Christ, will give us great confidence we shall die happily.

[a] Eccles. vii. [1]. [a] Heb. ix. [27]. [b] Luke xxi. [36].
[c] Matt. xxiv. [44]; Luke xii. [40]. [d] Ecclus. xli. [1].

Whilst thou art in health thou mayest do much good; but when thou art sick, I see not what thou wilt be able to do.

Few by sickness grow better and more reformed; as also they who wander much abroad, seldom thereby become holy.

V. Trust not to friends and kindred, neither do thou put off the care of thy soul's welfare till hereafter; for men will forget thee, sooner than thou art aware of.

It is better to look to it betime, and do some good beforehand, than to trust to other men's help [e].

If thou be not careful for thyself now, who will be careful for thee hereafter?

The time that is now present is very precious: now are the days of salvation; now is the acceptable time.

But alas! that thou shouldest spend thy time so idly here, when thou mightest purchase to live eternally hereafter.

The time will come, when thou shalt desire one day or hour to amend in, and I cannot say that it will be granted thee.

VI. O beloved, from how great danger mightest thou deliver thyself, from how great fear free thyself, if thou wouldst be ever fearful and mindful of death!

Labour now so to live, that at the hour of death thou mayest rather rejoice than fear.

Learn now to die to the world, that thou mayest then begin to live with Christ [f].

Learn now to contemn all things [g], that thou mayest then freely go to Christ.

Chastise thy body now by repentance [h], that thou mayest then have assured confidence.

VII. Ah! fool, why dost thou think to live long, when thou canst not promise to thyself one day [i].

[e] Isaiah xxx. [5]; xxxi. [1]; Jer. xvii. [5]; xlviii. [7]; Matt. vi. [20].
[f] Rom. vi. [1]. [g] Luke xiv. [33]. [h] 1 Cor. ix. [27].
[i] Luke xii. [20].

How many have been deceived and suddenly natched away!

How often dost thou hear these reports, Such a man s slain, another man is drowned, a third breaks his eck with a fall from some high place, this man died ating, and that man playing!

One perished by fire, another by the sword, another f the plague, another was slain by thieves. Thus eath is the end of all, and man's life suddenly passeth way like a shadow [k].

VIII. Who shall remember thee when thou art ead? and who shall pray for thee?

Do, do now, my beloved, whatsoever thou art able o do; for thou knowest not when thou shalt die, nor et what shall befall thee after thy death.

Now whilst thou hast time, heap unto thyself ever-asting riches [l].

Think on nothing but the salvation of thy soul, care or nothing but the things of God.

Make now friends to thyself by honouring the Saints f God, and imitating their actions, that when thou allest in this life, they may receive thee into everlast-ng habitations [m].

IX. Keep thyself as a stranger and pilgrim upon he earth [n], and as one to whom the affairs of this orld do nothing appertain.

Keep thy heart free, and lifted up to God, because hou hast here no abiding city [o].

Send thither thy daily prayers and sighs together ith thy tears, that after death thy spirit may be ound worthy with much happiness to pass to the ord. *Amen.*

[k] Job xiv. [2]. [l] Matt. vi. [20]; Luke xii. [33]; Gal. . [8]. [m] Luke xvi. [9]; Heb. xi. [n] 1 Pet. ii. [11]. Heb. xiii. [14].

CHAP. XXIV.

Of Judgment, and the Punishment of Sinners.

IN all things have a special aim to thy end, and h
thou wilt be able to stand before that severe Judge
whom nothing is hid, who is not pacified with gi
nor admitteth any excuses, but will judge according
right and equity.

O wretched and foolish sinner, who sometimes fe
est the countenance of an angry man, what answer w
thou make to God who knoweth all thy wickedness

Why dost thou not provide for thyself against t
great day of judgment, when no man can excuse
answer for another, but every one shall have enou
to answer for himself!

Now are thy pains profitable, thy tears acce
able, thy groans audible, thy grief pacifieth God, a
purgeth thy soul.

II. The patient man hath a great and wholeso
purgatory, who though he receive injuries, yet grieve
more for the malice of another, than for his o
wrong; who prayeth willingly for his adversaries
and from his heart forgiveth their offences; he d
layeth not to ask forgiveness of whomsoever he ha
offended; he is sooner moved to compassion than
anger; he often offereth [an holy] violence to himse
and laboureth to bring the body wholly into subjecti
to the spirit.

It is better to purge out our sins, and cut off o
vices here, than to keep them to be punished he
after.

Verily we do but deceive ourselves through an i
ordinate love of the flesh.

III. What is there that the infernal fire shall fe
upon, but thy sins?

The more thou sparest thyself now and followest t

p Heb. x. [31]. q Job ix. [2]. r Luke xvi. [9]. s 2 C
vi. [4]. t James i. [4]. u Luke xxiii. [34]; Acts vii. [60].

lesh, the more severe hereafter shall be thy punish-
nent, and thou storest up greater fuel for that flame.

In what things a man hath sinned, in the same shall
ıe be the more grievously punished.

There shall the slothful be pricked forward with
ıurning goads, and the glutton be tormented with ex-
reme hunger and thirst.

There shall the luxurious and lovers of pleasures be
ıathed in burning pitch and stinking brimstone, and the
nvious, like mad dogs, shall howl for very grief.

IV. There is no sin but shall have its own proper
ɔrment.

There the proud shall be filled with all confusion;
ıe covetous shall be pinched with miserable penury;

One hour of pain there shall be more bitter than
thousand years of the sharpest penance here!

There is no quiet, no comfort for the damned there[x];
et here we have some intermission of our labours, and
njoy the comfort of our friends.

Be now solicitous and sorrowful because of thy sins,
ıat at the day of judgment thou mayest be secure
ith the company of blessed souls.

For then shall the righteous with great boldness stand
gainst such as have vexed and oppressed them[y].

Then shall he stand to judge them, who doth now
umbly submit himself to the censures of men.

Then shall the poor and humble have great confi-
ence, but the proud man shall be compassed with fear
n every side.

V. Then will it appear that he was wise in this
orld, who had learned to be a fool and despised for
hrist's sake.

Then shall every affliction patiently undergone
elight us, when the mouth of all iniquity shall be
topped[z].

Then shall all the devout rejoice, and all the profane
nourn.

Then shall he more rejoice that hath beat down his

[x] Job xl. [12], xli. [y] Wisd. v. [1]. [z] Psalm cvii. [42].

own flesh, than he that hath abounded in all pleasu and delight [a].

Then shall the poor attire shine gloriously, and th precious robes seem vile and contemptible.

Then the poor cottage shall be more commended than the gilded palace.

Then will constant patience more avail us, than a earthly power.

Then simple obedience shall be exalted above a worldly wisdom [b].

VI. Then shall a good and clear conscience more re joice a man, than all the learning of philosophy.

Then shall the contempt of riches weigh more tha all the worldling's treasure.

Then wilt thou be more comforted that thou has prayed devoutly, than that thou hast fared daintily.

Then wilt thou be more glad thou hast kept silenc than that thou hast talked much.

Then will good works avail more than many goodl words.

Then a strict life and severe repentance will be mor pleasing than all earthly delights.

Accustom thyself now to suffer a little, that tho mayest then be delivered from more grievous pains.

Prove first here what thou canst endure hereafter.

If now thou canst endure so little, how wilt tho then be able to support eternal torments?

If now a little suffering make thee so impatient, wha will hell fire do hereafter?

Assure thyself thou canst not have two paradises; i is impossible to enjoy delights in this world, and afte that to reign with Christ.

VII. Suppose thou hast hitherto lived always i honours and delights, what would all this avail thee i thou wert to die at this instant [c]?

All therefore is vanity [d], except to love God an serve Him only.

[a] 2 Cor. iv. [17]. [b] Isaiah xxix. [19]. [c] Luke xii. [20]. [d] Eccles. i. [2].

For he that loveth God with all his heart, is neither raid of death, nor of punishment, nor of judgment, nor hell; for perfect love gives secure access to God [e].
But he that takes delight in sin, what marvel is it if e be afraid, both of death and judgment?
Yet it is good, although love be not yet of force to ithhold thee from sin, that at least the fear of hell ıould restrain thee.
But he that layeth aside the fear of God, can never ntinue long in good estate, but falleth quickly into ıe snares of the devil.

CHAP. XXV.

Of the Zealous Amendment of our whole Life.

BE watchful and diligent in the service of God [f]; and ten bethink thyself wherefore thou camest hither, and hy thou hast left the world. Was it not that thou ightest live to God, and become a spiritual man?
Be fervent then in going forward [g], for shortly thou ıalt receive the reward of thy labours; there shall not e then any more fear or sorrow in thy coasts [h].
Labour but now a little, and thou shalt find great st, yea, perpetual joy [to thy soul [i]].
If thou continuest faithful and fervent in doing ood], no doubt but God will be faithful and liberal rewarding thee [k].
Thou oughtest to have a good hope [l] of getting the ctory; but thou must not be secure, lest thou wax ther negligent or proud.
II. When one that was in anxiety of mind, often avering between fear and hope, did once, being op-essed with grief, humbly prostrate himself in a church efore the altar in prayer, and said within himself, if I knew that I should yet persevere! he presently

[e] Rom. viii. [39]. [f] 2 Tim. iv. [5]. [g] Matt. v. [48]. Rev. xxi. [4]; xxii. [3]. [i] Ecclus. li. [27]; Rev. xxi. [4]; xii. [3]. [k] Matt. xxv. [23]. [l] Rom. v. [5].

heard within him an answer from God, which said, What if thou didst know it, what wouldest thou do? Do now what thou wouldest do then, and thou shalt be secure.

And being herewith comforted and strengthened, he committed himself wholly to the will of God, and that noisome anxiety ceased:

Neither had he the mind to search curiously any farther, to know what should befall him; but rather laboured to understand what was the perfect and acceptable will of God [m] for the beginning and accomplishing of every good work.

III. "Hope in the Lord, and do good," saith the Prophet, "and inhabit the land, and thou shalt be fed in the riches thereof [n]."

One thing there is that draweth many back from a spiritual progress, and the diligent amendment of their lives; *viz.* Extreme fear of the difficulty, or the labour of the combat.

However, they above others improve most in all virtue, who endeavour most to overcome those things which are most grievous and contrary unto them.

For there a man improveth most and obtaineth greater grace, where he most overcometh himself and mortifieth himself in spirit.

IV. But all men have not equally much to overcome and mortify.

Yet he that is zealous and diligent, though he have more passions, shall profit more than another that is of a more temperate disposition, if he be less fervent in the pursuit of all virtue.

Two things especially much further our amendment, to wit, To withdraw ourselves violently from that to which nature is viciously inclined, and to labour earnestly for that good which we most want.

Be careful also to avoid with great diligence those *things in thyself*, which do commonly displease thee *in others.*

[m] Rom. xii. [2]. [n] Psalm xxxvii. [3].

Gather some profit to thy soul wheresoever thou
so as if thou seest or hearest of any good exam-
stir up thyself to the imitation thereof.
: if thou observe any thing worthy of reproof, be-
thou do not the same. And if at any time thou
lone it, labour quickly to amend thyself.
thine eye observeth others [o], so art thou also
again by others.
low sweet and pleasant a thing it is, to see [Chris-
brethren fervent and devout, well-mannered and
lisciplined [p]!
l on the contrary, how sad and grievous a thing
to see them live in a dissolute and disordered
not applying themselves to that for which they
lled!
w hurtful a thing is it, when they neglect the
purposes of their vocation, and busy themselves
t which is not committed to their care!
Be mindful of the profession thou hast made,
lave always before the eyes of thy soul the re-
rance of thy Saviour crucified.
ou hast good cause to be ashamed in looking
the life of JESUS Christ, seeing thou hast not
t endeavoured to conform thyself more unto
though thou hast been a long time in the way
d.
eligious person that exerciseth himself seriously
evoutly in the most holy life and passion of our
shall there abundantly find whatsoever is neces-
nd profitable for him; neither shall he need to
ny better thing, out of JESUS.
f JESUS crucified would come into our hearts [q],
uickly and fully should we be instructed [in all
!
l. A fervent religious person taketh and beareth
ll that is commanded him.
t he that is negligent and lukewarm, hath tribu-

tt. vii. [3]. iii. [1].

[p] Eph. v. [perhaps vi. 10–17]; 1 Cor. xii. [18]; [q] *Gal. ii. [20]*; vi. [14].

lation upon tribulation, and on all sides is afflict
for he is void of inward consolation, and is forbid
to seek external comforts.

A religious person that liveth not according to
cipline, lies open to great mischief to the ruin of
soul.

He that seeketh liberty and ease, shall ever liv
disquiet; for one thing or other will displease him

VIII. O that we had nothing else to do, but alw
with our mouth and whole heart to praise our L
God!

O that thou mightest never have need to eat,
drink, or sleep; but mightest always praise God,
only employ thyself in spiritual exercises; thou sho
est then be much more happy than now thou art, w
for so many necessities thou art constrained to se
thy body!

Would God there were not these necessities,
only the spiritual refreshments of the soul, which, a
we taste of too seldom!

IX. When a man cometh to that estate, that
seeketh not his comfort from any creature, then d
he begin perfectly to relish God. Then shall he
contented with whatsoever doth befall him in
world.

Then shall he neither rejoice in great matters,
be sorrowful for small; but entirely and confide
commit himself to God, who shall be unto him al
all[r]; to whom nothing doth perish nor die, but
things do live unto Him, and serve him at a beck w
out delay.

X. Remember always thy end[s], and how that t
lost never returns. Without care and diligence t
shalt never get virtue.

If thou begin to wax lukewarm[t], it will begin to
evil with thee.

But if thou give thyself to fervour [of spirit], t

[r] Rom. xl. [36]; 1 Cor. viii. [6]; xii. [6]; xv. [28].
[s] *Ecclus. vii.* [36]. [t] Rev. iii. [16]. [*] See note [B].

t find much peace, and feel less labour, through
assistance of God's grace, and the love of virtue.
he fervent and diligent man is prepared for all
gs.
is harder work to resist vices and passions, than
il in bodily labours.
e that avoideth not small faults, by little and little
th into greater [u].
hou wilt always rejoice in the evening, if thou
d the day profitably.
e watchful over thyself, stir up thyself, admonish
elf, and whatever becomes of others neglect not
elf.
he more [holy] violence thou usest against thyself,
greater shall be thy [spiritual] profiting. *Amen.*

THE SECOND BOOK.

Admonitions tending to Things Internal.

CHAP. I.

Of the Inward Life.

THE Kingdom of God is within you [a]," saith the
l. Turn thee with thy whole heart [b] unto the Lord,
forsake this wretched world, and thy soul shall
rest.
earn to despise outward things, and to give thyself
ings inward, and thou shalt perceive the Kingdom
od to come in thee.
For the Kingdom of God is peace and joy in the
y Ghost [c]," which is not given to the unholy.
hrist will come unto thee, and shew thee His own

[u] Ecclus. xix. [1]. [a] Luke xvii. [21]. [b] Joel ii. [12].
[c] Rom. xiv. [17].

consolation, if thou prepare for Him a worthy mansion within thee.

All His glory and beauty is from within [d], and there He delighteth Himself.

The inward man He often visiteth; and hath with him sweet discourses, pleasant solace, much peace, familiarity exceeding wonderful.

II. O faithful soul, make ready thy heart for this Bridegroom, that He may vouchsafe to come unto thee, and to dwell within thee.

For thus saith He, "If any love Me, he will keep My words, and We will come unto him, and will make our abode with him [e]."

Give therefore admittance unto Christ, and deny entrance to all others.

When thou hast Christ, thou art rich, and hast enough. He will be thy faithful and provident helper in all things, so as thou shalt not need to trust in men.

For men soon change, and quickly fail; but Christ remaineth for ever [f], and standeth by us firmly unto the end.

III. There is no great trust to be put in a frail and mortal man [g], even though he be profitable and dear unto us: neither ought we to be much grieved, if sometimes he cross and contradict us.

They that to-day take thy part, to-morrow may be against thee; and often do they turn right round like the wind.

Put all thy trust in God [h], let Him be thy fear, and thy love: He shall answer for thee, and will do [in all things] what is best for thee.

Thou hast not here an abiding city [i]; and whereso-ever thou mayest be, thou art a stranger and pilgrim: neither shalt thou ever have rest, unless thou be most inwardly united unto Christ.

IV. Why dost thou here gaze about, since this is

[d] Psalm xiv. [13]. [e] John xiv. [25]. [f] John xii. [34].
[g] Jer. xvii. [5]. [h] 1 Pet. v. [7]. [i] Heb. xiii. [14].

not the place of thy rest? In Heaven ought to be thy home[k], and all earthly things are to be looked upon as it were by the way.

All things pass away[l], and thou together with them. Beware thou cleave not unto them, lest thou be caught, and so perish. Let thy thought be on the Highest, and thy prayer for mercy directed unto Christ without ceasing.

If thou canst not contemplate high and heavenly things, rest thyself in the passion of Christ, and dwell willingly in His sacred wounds.

For if thou fly devoutly unto the wounds and precious marks of the Lord JESUS, thou shalt feel great comfort in tribulation: neither wilt thou much care for the slights of men, and wilt easily bear words of detraction.

V. Christ was also in the world, despised of men, and in greatest necessity, forsaken by His acquaintance and friends, in the midst of slanders[m].

Christ was willing to suffer and be despised; and darest thou complain of any man?

Christ had adversaries and backbiters; and dost thou wish to have all men thy friends and benefactors?

Whence shall thy patience attain her crown[n], if no adversity befall thee?

If thou art willing to suffer no opposition, how wilt thou be the friend of Christ?

Suffer with Christ, and for Christ, if thou desire to reign with Christ.

VI. If thou hadst but once perfectly entered into the secrets of the Lord JESUS, and tasted a little of His ardent love; then wouldest thou not regard thine own convenience or inconvenience, but rather wouldest rejoice at slanders, if they should be cast upon thee; for the love of JESUS maketh a man despise himself.

A lover of JESUS and of the truth, and a true inward Christian, and one free from inordinate affections, can

[k] **Phil. iii. [20].** [l] Wisd. v. [9]. [m] **Matt. xii. [24]; xvi. [21]; John xv. [20].** [n] 2 Tim. ii. [5].

freely turn himself unto God, and lift himself himself in spirit, and with joy remain at rest.

VII. He that judgeth of all things as they a not as they are said or esteemed to be, is trul and taught rather of God than men [o].

He that can live inwardly, and make small r ing of things without, neither requireth place expecteth times, for performing of religious exer

A spiritual man quickly recollecteth himse cause he never poureth out himself wholly t ward things.

He is not hindered by outward labour, or bu which may be necessary for the time: but as fall out, so he accommodates himself to them.

He that is well ordered and disposed withi self, cares not for the strange and perverse beh of men.

A man is hindered and distracted, in propor he draweth [external] matters unto himself.

VIII. If it were well with thee, and thou we purified from sin, all things would fall out to t good [p], and to thy advancement [in holiness].

But many things displease and often trouble because thou art not yet perfectly dead unto nor separated from all earthly things.

Nothing so defileth and entangleth the heart c as the impure love to creatures.

If thou refuse outward comfort, thou wilt be contemplate the things of Heaven, and often to internal joy.

CHAP. II.

Of Humble Submission.

REGARD not much who is for thee, or against but mind what thou art about, and take care th may be with thee in every thing thou doest.

[o] Isaiah liv. [13]. [p] Rom. viii. [28]. [q] Rom. v
1 Cor. iv. [3].

good conscience, and God will well defend

om God will help, no man's perverseness
ɔle to hurt.
canst be silent and suffer, without doubt
see that the Lord will help thee.
weth the time and manner how to deliver
therefore thou oughtest to resign thyself

ıgs to God to help, and to deliver from all

:en very profitable, to keep us more humble,
s know and rebuke our faults.
en a man humbleth himself for his failings,
asily pacifieth others, and quickly satisfieth
are offended with him.
ɔtecteth the humble and delivereth him[s]; the
[e loveth and comforteth; unto the humble
ıclineth Himself; unto the humble He giveth
e; and after his humiliation He raiseth him

ıe humble He revealeth His secrets[t], and
'aweth and inviteth him unto Himself.
mble person, though he suffer confusion, is
ɔly well in peace; for that he resteth on God,
n the world.
think that thou hast made any progress,
u esteem thyself inferior to all.

CHAP. III.

Of a Good Peaceable Man.

keep thyself in peace, and then shalt thou
pacify others.
eable man doth more good than he that is
ed.

viii. [7].

[s] James iii. [perhaps iv. 6]; Job v. [11].
[t] Matt. xi. [25].

A passionate man draweth even good into evil, and easily believeth the worst.

A good peaceable man turneth all things to good.

He that is well in peace, is not suspicious of any[u]. But he that is discontented and troubled, is tossed with divers suspicions: he is neither quiet himself, nor suffereth others to be quiet.

He often speaketh that which he ought not to speak; and omitteth that which were more expedient for him to do.

He considereth what others are bound to do[x], and neglecteth that which he is bound to himself.

First therefore have a careful zeal over thyself[y], and then thou mayest justly shew thyself zealous also of thy neighbour's good.

II. Thou knowest well how to excuse and colour thine own deeds, but thou art not willing to receive the excuses of others.

It were more just that thou shouldest accuse thyself, and excuse thy brother.

If thou wilt be borne withal, bear also with another[z].

Behold, how far off thou art yet from true charity and humility; for that knows not how to be angry with any, or to be moved with indignation, but only against one's self.

It is no great matter to associate with the good, and gentle; for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him.

But to be able to live peaceably with hard, and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.

III. Some there are that keep themselves in peace, and are in peace also with others.

And there are some that neither are in peace themselves, nor suffer others to be in peace: they are

[u] *1 Cor. xiii.* [5]. [x] Matt vii. [3].
[y] *Acts. i. [perhaps xxii. 3].* [z] Gal. vi. [2]; 1 Cor. xiii. [7].

ıblesome to others, but always more troublesome to mselves.

\nd others there are that keep themselves in peace, l study to bring others unto peace.

Nevertheless, our whole peace in this miserable life ısisteth rather in humble sufferance, than in not ing adversities.

He that can best tell how to suffer, will best keep ıself in peace. That man is conqueror of himself, l lord of the world, the friend of Christ, and heir Heaven.

CHAP. IV.

Of a Pure Mind, and Simple Intention.

3Y two wings, a man is lifted up from things earthly, nely, by Simplicity and Purity.

ɔimplicity ought to be in our intention; Purity in affections. Simplicity doth tend towards God; ·ity doth apprehend and [as it were] taste Him.

No good action will hinder thee, if thou be inwardly : from inordinate affection.

f thou intend and seek nothing else but the will God and the good of thy neighbour, thou shalt roughly enjoy internal liberty.

f thy heart were sincere and upright, then every ature would be unto thee a looking-glass of life, and ook of holy doctrine.

There is no creature so small and abject, that it resenteth not the goodness of God [a].

I. If thou wert inwardly good and pure [b], then ıldest thou be able to see and understand all things ll without impediment.

\ pure heart penetrateth Heaven and hell.

ɔuch as every one is inwardly, so he judgeth outrdly.

f there be joy in the world, surely a man of a pure ırt possesseth it.

[a] Rom. i. [20]. [b] Prov. iii. [3, 4]; Psalm cxix. [100].

And if there be any where tribulation and affl
an evil conscience best knows it.

As iron put into the fire loseth its rust, and bec
clearly red hot, so he that wholly turneth himse
God, puts off all slothfulness, and is transforme
a new man.

III. When a man beginneth to grow luke
then he is afraid of a little labour, and willing
ceiveth external comfort.

But when he once beginneth to overcome l
perfectly, and to walk manfully in the way of
then he esteemeth those things to be light, whi
fore seemed grievous unto him.

CHAP. V.

Of the Consideration of One's Self.

WE cannot trust much to ourselves [c], because
oftentimes is wanting to us, and understanding
There is but little light in us, and that wh
have we quickly lose by our negligence.

Oftentimes too we do not perceive our own
blindness how great it is.

We often do evil, and excuse it worse [d].

We are sometimes moved with passion, a
think it to be zeal.

We reprehend small things in others, and pas
greater matters in ourselves [e].

We quickly enough feel and weigh what we
at the hands of others; but we mind not what
suffer from us.

He that well and rightly considereth his own
will find little cause to judge hardly of another.

II. The inward Christian preferreth the care
self before all other cares [f]. And he that dil
attendeth unto himself, can easily keep silenc
cerning others.

[c] Jer. xvii. [5]. [d] Psalm cxli. [4]. [e] Matt. v
[f] Matt. xvi. [26].

Thou wilt never be thus inwardly religious, unless ou pass over other men's matters with silence, and ok especially to thyself.

If thou attend wholly unto God and thyself, thou t be but little moved with whatsoever thou seest road [g].

Where art thou, when thou art not with thyself? d when thou hast run over all, what hast thou then ofited, if thou hast neglected thyself.

If thou desirest peace of mind and true unity of rpose, thou must still put all things behind thee, and ok only upon thyself.

III. Thou shalt then make great progress, if thou ep thyself free from all temporal care.

Thou shalt greatly fall back, if thou esteem any ng temporal [as of value].

Let nothing be great unto thee, nothing high, nothing easing, nothing acceptable, but only God Himself, that which is of God.

Esteem all comfort vain [h], which thou receivest from y creature.

A soul that loveth God, despiseth all things that are erior unto God.

God alone is everlasting, and of infinite greatness. ing all creatures; the soul's solace, and the true joy the heart.

CHAP. VI.

Of the Joy of a Good Conscience.

THE glory of a good man, is the testimony of a good nscience [i].

Have a good conscience, and thou shalt ever ve joy.

A good conscience is able to bear very much, and is y cheerful in adversities.

An evil conscience is always fearful and unquiet [k].

[g] 1 Cor. iv. [3]; Gal. i. [10]. [h] Eccles. i. [14]. [i] 1 Cor. i. [31]. [k] Wisd. xvii. [11].

Thou shalt rest sweetly, if thy heart do not r
hend thee.

Never rejoice, but when thou hast done well.

Sinners have never true joy, nor feel inward pe
because "There is no peace to the wicked,"
the Lord [l].

And if they should say, 'We are in peace, nc
shall fall upon us [m], and who shall dare to hurt
believe them not; for upon a sudden will aris
wrath of God, and their deeds shall be brougl
nought, and their thoughts shall perish.

II. To glory in tribulation, is no hard thing for
that loveth; for so to glory, is to glory in the Cro
the Lord [n].

That glory is short, which is given and rec
from men [o].

Sorrow always accompanieth the world's glory.

The glory of the good is in their consciences,
not in the tongues of men. The gladness of the j
of God [p], and in God; and their joy is of the Tru

He that desireth true and everlasting glory, c
not for that which is temporal.

And he that seeketh temporal glory, or despise
not from his soul, sheweth himself to have but
esteem of the glory of Heaven.

He enjoyeth great tranquillity of heart, that c
neither for the praises, nor dispraises of men.

III. He will easily be content and pacified, w
conscience is pure.

Thou art not the more holy, though thou be
mended; nor the more worthless, though tho
found fault with.

What thou art, that thou art; neither by w
canst thou be made greater, than what thou art i
sight of God.

If thou consider what thou art within thee,
wilt not care what men talk of thee.

[l] Isaiah lvii. [21]. [m] Luke xii. [19]. [n] Rom. viii. [p
v. 3]: Gal. vi. [14]. [o] John v. [44]. [p] 2 Cor. iii. [5].

1 looketh on the countenance, but God on the
. Man considereth the deeds, but God weigheth
entions.
)e always doing well, and to esteem little of one's
the sign of an humble soul.
efuse to be comforted by any creature, is a sign
it purity, and inward confidence.
He that seeketh no witness for himself from
t, doth shew that he hath wholly committed
f unto God.
r not he that commendeth himself, the same
oved, (saith blessed Paul,) but whom God com-
th[r]."
walk inwardly with God, and not to be kept
l by any outward affection, is the state of
tual man.

CHAP. VII.

Of the Love of Jesus above All Things.

SSED is he that understandeth [s] what it is to love
and to despise himself for JESUS' sake.
u oughtest to leave [thy] beloved, for [thy]
:d [t]; for that JESUS will be loved alone above
igs.
love of things created is deceitful and incon-
the love of JESUS is faithful and persevering.
that cleaveth unto creatures, shall fall with that
is subject to fall; he that embraceth JESUS shall
firmly for ever.
e Him, and keep Him for thy friend, who when
away, will not forsake thee, nor suffer thee to
in the end.
ie time or other thou must be separated from all,
:r thou wilt or no.
Keep close to JESUS both in life and in death,

m. xvi. [7]. [r] 2 Cor. x. [18]. [s] Psalm cxix. [1, 2].
[t] Deut. vi. [5]; Matt. xxii. [37].

and commit thyself unto His trust, who, when all fail, can alone help thee.

Thy Beloved is of that nature, that He will admit of no rival; but will have thy heart alone, and sit on His own throne as King.

If thou couldest empty thyself perfectly from all creatures, JESUS would willingly dwell with thee.

Whatsoever thou reposest in men, out of JESUS, is all little better than lost.

Trust not nor lean upon a reed full of wind; for that all flesh is grass, and all the glory thereof shall wither away as the flower of the field [u].

III. Thou shalt quickly be deceived, if thou only look to the outward appearance of men.

For if in others thou seekest thy comfort and profit, thou shalt too often feel loss.

If thou seekest JESUS in all things, thou shalt surely find JESUS.

But if thou seekest thyself, thou shalt also find thyself, but to thine own destruction.

For man doth more hurt himself if he seek not JESUS, than the whole world and all his adversaries [could injure him].

CHAP. VIII.

Of Familiar Converse with Jesus.

WHEN JESUS is present, all is well, and nothing seems difficult; but when JESUS is absent, every thing is hard.

When JESUS speaks not inwardly to us, all other comfort is nothing worth; but if JESUS speak but one word, we feel great consolation.

Did not Mary Magdalene rise immediately from the place where she wept, when Martha said to her, "The Master is come, and calleth for thee [x]?"

Happy hour! when JESUS calleth from tears to spiritual joy.

[u] Isaiah xl. [6]. [x] John xi. [28].

ow dry and hard art thou without JESUS! How sh and vain, if thou desire any thing out of S!
not this a greater loss, than if thou shouldest lose vhole world[f]?
. What can the world profit thee without JESUS?
) be without JESUS is a grievous hell; and to be JESUS, a sweet paradise.
JESUS be with thee, no enemy shall be able to thee[g].
e that findeth JESUS, findeth a good treasure[a], yea, od above all good.
ıd he that loseth JESUS, loseth much indeed, yea : than the whole world!
ost poor is he who liveth without JESUS[b]; and he : rich who is well with JESUS.
I. It is matter of great skill to know how to hold erse with JESUS; and to know how to keep JESUS, int of great wisdom.
: thou humble and peaceable, and JESUS will be thee[c].
: devout and quiet, and JESUS will stay with thee.
ıou mayest soon drive away JESUS, and lose His ır, if thou wilt turn aside to outward things.
ıd if thou shouldest drive Him from thee, and Him, unto whom wilt thou flee, and whom wilt then seek for thy friend?
ithout a friend thou canst not well live; and if ıS be not above all a friend to thee, thou shalt be ed sad and desolate.
ıou actest therefore like an idiot, if thou trust or ce in any other[d].
is preferable to have all the world against us, er than to have JESUS offended with us.
ıongst all therefore that be dear unto us, let JESUS e be specially beloved.
/. Love all for JESUS, but JESUS for Himself.

[att. xvi. [26]. Luke xii. [21]. [f] Rom. viii. [35]. [g] Prov. iii. [17]. [a] Matt. xiii. [44]. [d] Gal vi. [14].

JESUS Christ alone is singularly to be belove
alone is found Good and Faithful above all frie
For Him, and in Him, let as well friends as
dear unto thee; and all these are to be prayed
He would make them all to know and love Hin
Never desire to be singularly commended or l
for that appertaineth only unto God, who hat
like unto Himself.

Neither do thou desire that the heart of any
be set on thee, nor do thou set thy heart on the
any; but let JESUS be in thee, and in every goo
V. Be pure and free within, and entangle
heart with any creature.

Thou oughtest to be naked and open befo
ever carrying thy heart pure towards Him,
wouldest be free to consider and see how sw
Lord is.

And truly, unless thou be prevented and dr
His grace, thou shalt never attain to that happ
forsake and take leave of all, that thou alone
be united to Him alone.

For when the grace of God cometh unto
then he is made able for all things. And w
goeth away, then is he poor and weak, and as
left only for the lash and scourge.

In this case thou oughtest not to be dejected
despair; but at God's will to stand steadily, an
ever comes upon thee, to endure it for the g
JESUS Christ; for after winter followeth s
after night the day returneth, and after a t
a great calm.

CHAP. IX.

Of the Want of all Comfort.

IT is no hard matter to despise human c
when we have divine.

It is much and very much, to be able to wa

* Matt. v. [44]; Luke vi. [27, 28].

ıan and divine comfort[f]; and, for God's honour, to
villing cheerfully to endure banishment of heart;
to seek himself in nothing, nor to regard his own
it.
That great matter is it, if at the coming of Grace
ı be cheerful and devout? this hour is wished for
ll men.
e rideth easily enough whom the grace of God
ieth.
nd what marvel if he feel not his burden, who is
ıe up by the Almighty, and led by the Sovereign
le?
. We are always willing to have something for our
fort; and a man doth not without difficulty strip
self of self.
he holy martyr Laurence with his priest, overcame
world, because whatsoever seemed delightsome in
world he despised; and for the love of Christ he
ently suffered God's chief priest Sixtus, whom he
t dearly loved, to be even taken away from him *.
e therefore overcame the love of man by the love
ıe Creator; and he rather chose what pleased God,
ı human comfort.
ɔ also do thou learn to part even with a near and
· friend, for the love of God.
or do thou take it hard, when thou art deserted by
end, as knowing that we all at last must be sepa-
d one from another.
I. A man must strive long and mightily within
self, before he can learn fully to master himself,
to draw his whole heart into God.
Then a man trusteth in himself, he easily slideth
ɔ human comforts.
ut a true lover of Christ, and a diligent follower of
virtue, does not fall back on comforts, nor seek
ı sensible sweetnesses; but rather prefers hard
cises, and to sustain severe labours for Christ.
V. When therefore spiritual comfort is given thee

[f] Phil. ii. [12]. * See Note [C].

from God, receive it with thankfulness; but understand that it is the gift of God, not any desert of thine.

Be not puffed up, be not too joyful nor vainly presumptuous; but rather be the more humble for that gift, more wary too and fearful in all thine actions; for that hour will pass away, and temptation will follow.

When consolation is taken from thee, do not immediately despair; but with humility and patience wait for the heavenly visitation; for God is able to give thee back again more ample consolation.

This is nothing new nor strange unto them that have experience in the way of God; for the great Saints and ancient Prophets had oftentimes experience of such kind of vicissitudes.

V. For which cause, one under the enjoyment of divine Grace, said, "I said in my prosperity, I shall never be moved [g]."

But in the want of this Grace, what he found in himself he goes on thus to speak of, "Thou didst turn Thy face from me, and I was troubled."

Yet in the midst of all this he doth not by any means despair, but more earnestly beseecheth the Lord, and saith, "Unto Thee, O Lord, will I cry, and I will pray unto my God."

At length, he receives the fruit of his prayer, and testifies that he was heard, saying, "The Lord hath heard me, and taken pity on me; the Lord is become my helper."

But wherein? "Thou hast turned," saith he, "my sorrow into joy, and Thou hast compassed me about with gladness."

If great Saints were so dealt with, we that are weak and poor ought not to despair, if we be sometimes fervent and sometimes cold; for the Spirit cometh *and goeth*, according to the good pleasure of His own *will* [h]. For which cause blessed Job saith, "Thou

[g] *Psalm* xxx. [6–11]. [h] John iii. [8].

him early in the morning, and suddenly Thou him[i]."

Whereupon then can I hope, or wherein ought ıst, save in the great mercy of God alone, and ınly hope of heavenly grace?

whether I have with me good men, either reli- rethren, or faithful friends; whether holy books, ıtiful treatises, or sweet chanting and hymns; se help but little, and have but little savour, ırace forsaketh me, and I am left in mine own

uch time there is no better remedy than pa- and the denying of myself according to the God[k].

I never found any so religious and devout, that not sometimes a withdrawing of grace, or felt ıe decrease of zeal.

e was never Saint so highly rapt and illuminated, ıst or last was not tempted.

ıe is not worthy of the high contemplation of ho hath not been exercised with some tribula- God's sake.

emptation going before, is wont to be a sign of ; comfort.

unto those that are proved by temptations, ly comfort is promised. "He that shall over- saith He, "I will give him to eat of the Tree

. But divine consolation is given, that a man bolder to bear adversities.

e followeth also temptation, lest he should wax ıf any good.

levil sleepeth not[m], neither is the flesh as yet therefore cease not to prepare thyself to the for on thy right hand and on thy left are ene- ıo never rest.

vii. [18]. [k] Luke ix. [23]. [l] Rev. ii. [7].
[m] 1 Pet. v. [8].

CHAP. X.

Of Gratitude for the Grace of God.

WHY seekest thou rest, since thou art b
bour [n] ?

Dispose thyself to patience rather than tc
and to the bearing of the Cross, rather thar
ness [o].

What secular person is there that would
lingly receive spiritual joy and comfort, if
always have it ?

For spiritual comforts exceed all the delig
world, and pleasures of the flesh.

For all worldly delights are either vain or
but spiritual delights are only pleasant an
sprung from virtue, and infused by God i
minds.

But no man can always enjoy these divine
according to his desire ; for the time of tem
not long away.

II. But false freedom of mind and great c
of ourselves is very contrary to heavenly visit

God doth well for us in giving the grace of
but man doth evil in not returning all again
with thanksgiving.

And therefore the gifts of Grace cannot fl
because we are unthankful to the Giver, ar
them not wholly to the Head fountain [p].

For Grace ever attendeth him that is duly
and from the proud shall be taken that whic
to be given to the humble.

III. I desire not that consolation that tak
me compunction ; nor do I affect that conte
which leadeth to haughtiness of mind.

For all that is high, is not holy ; nor all that
good ; nor every desire, pure ; nor is everytl
is dear unto us, pleasing to God.

[n] Job v. [7]. [o] Luke xiv. [27]. [p] Eccle

Willingly do I accept of that grace, whereby I may
er be found more humble, and more affected with
oly] fear, and may become more ready to renounce
yself.

He that is taught by the gift of Grace, and schooled
the scourge of the withdrawing thereof, will not dare
attribute any good to himself, but will rather ac-
ıowledge himself poor and naked.

Give unto God that which is God's [q], and ascribe
to thyself that which is thine own; that is, give
ınks to God for His grace; and acknowledge that
thyself alone is to be attributed sin, and the punish-
:nt due to sin.

IV. Set thyself always in the lowest place [r] and the
;hest shall be given thee; for the highest cannot
ınd without the lowest.

The chiefest Saints before God, are the least in their
n judgments; and the more glorious they are, so
ıch the humbler within themselves.

Those that are full of truth and heavenly glory, are
t desirous of vain-glory.

Those that are firmly settled and grounded in God,
n no way be proud.

And they that ascribe all unto God, what good so-
:r they have received, seek not glory one of another,
t wish for that glory which is from God alone; and
sire above all things that God may be praised in
mself, and in all His Saints; and are always tend-
; to this very thing.

V. Be therefore thankful for the least gift, so shalt
ou be meet to receive greater.

Let the least be unto thee even as the greatest, yea
e most contemptible gift as of especial value.

If thou consider the worth of the Giver, no gift will
em little, or of too mean esteem. For that cannot
little which is given by the Most High God.

Yea, if He should give punishment and stripes, it
ght to be matter of thankfulness; because He doth

[q] Matt. xxii. [21]. [r] Luke xiv. [10].

it always for our welfare, whatsoever He permitteth happen unto us.

He that desireth to keep the grace of God, let him be thankful for grace given, and patient for the taking away thereof: let him pray that it may return: let him be cautious and humble, lest he lose it.

CHAP. XI.

How Few are the Lovers of the Cross of Jesus.

JESUS hath now many lovers of His heavenly kingdom, but few bearers of His Cross.

He hath many desirous of consolation, but few of tribulation.

He findeth many companions of His table, but few of His abstinence.

All desire to rejoice with Him, few are willing to endure any thing for Him, or with Him.

Many follow JESUS unto the breaking of bread; few to the drinking of the cup of His Passion[a].

Many reverence His miracles, few follow the ignominy of His Cross.

Many love JESUS so long as no adversities befall them.

Many praise and bless Him, so long as they receive any consolations from Him.

But if JESUS hide Himself, and leave them but a little while; they fall either into complaining, or into too much dejection of mind.

II. But they who love JESUS for the sake of JESUS, and not for some special comfort of their own, bless Him in all tribulation and anguish of heart, as well as in the state of highest comfort.

Yea although He should never be willing to give them comfort, they notwithstanding would ever praise Him, and wish to be always giving thanks.

III. O how powerful is the pure love of JESUS, which is mixed with no self-interest, or self-love!

[a] Luke ix. [14]; xxii. [41, 42].

Are not all those to be called mercenary, who are ver seeking consolations?

Do they not shew themselves to be rather lovers f themselves than of Christ, who are always thinking f their own profit and advantage[t]?

Where shall one be found who is willing to serve od for nought?

IV. Rarely is any one found so spiritual as to be ript of [the love of] all [earthly] things.

For where is any man to be found that is indeed oor in spirit, and thoroughly void of all [affection of] reatures? "From afar, yea from the ends of the rth, is his value[u]."

If a man should give all his substance, yet is it othing.

And if he should practise great repentance, still it is ttle.

And if he should attain to all knowledge, he is still ar off.

And if he should be of great virtue, and of very fer- nt devotion, yet there is much wanting: especially, ne thing, which is most necessary for him.

What is that? That leaving all, he forsake himself, nd go wholly from himself[x], and retain nothing out f self-love.

And when he hath done all that is to be done, so r as he knoweth, let him think that he hath done othing.

V. Let him not weigh that much, which might be uch esteemed; but let him pronounce himself to be truth an unprofitable servant, as the Truth Himself ith, "When you shall have done all things that re commanded you, say, We are unprofitable ser- ants[y]."

Then may he be truly poor and naked in spirit, and ay with the Prophet, "I am alone and poor[z]."

[t] Phil. ii. [21]. [u] Prov. xxxi [10 Latin version].
[x] Matt. xvi. [24]. [y] Luke xvii. [10].
[z] Psalm xxv. [16].

Yet no man richer than he, no man more p
no man more free; for he is able to leave him
all things, and to set himself in the lowest plac

CHAP. XII.

Of the King's High Way of the Holy Cross

UNTO many this seemeth an hard speech,
thyself, take up thy cross, and follow JESUS[a]."
But much harder will it be to hear that la
"Depart from Me, ye cursed, into everlasting
For they who now willingly hear and fo
word of the Cross, shall not then fear[c] to
sentence of everlasting damnation.
This sign of the Cross shall be in the Heave
the Lord shall come to judgment.
Then all the servants of the Cross, who in t
time conformed themselves unto Christ crucifi
draw near unto Christ the Judge with grea
dence.
II. Why therefore fearest thou to take up tl
which leadeth thee to a kingdom?
In the Cross is salvation, in the Cross is lif
Cross is protection against our enemies, in tl
is infusion of heavenly sweetness, in the
strength of mind, in the Cross joy of spirit
Cross the height of virtue, in the Cross the p
of sanctity.
There is no salvation of the soul, nor hope
lasting life, but in the Cross.
Take up therefore thy Cross and follow
and thou shalt go into life everlasting. He
fore, bearing His Cross[e], and died for thee
Cross; that thou mayest also bear thy Cross
sire to die on the Cross [with Him].
For if thou be dead with Him, thou shalt

[a] Matt. xvi. [24]. [b] Matt. xxv. [41]. [c] Psalm cx
[d] Luke xiv. [27]. [e] John xix. [17].

rith Him. And if thou be His companion in punishnent, thou shalt be partaker with Him also in glory[f].

III. Behold! in the Cross all doth consist, and all ieth in our dying [thereon]; for there is no other way nto life, and unto true inward peace, but the way of he holy Cross, and of daily mortification.

Go where thou wilt, seek whatsoever thou wilt, thou halt not find a higher way above, nor a safer way elow, than the way of the holy Cross.

Dispose and order all things according to thy will nd judgment; yet thou shalt ever find, that of neessity thou must suffer somewhat, either willingly r against thy will, and so thou shalt ever find the ross.

For either thou shalt feel pain in thy body, or in thy oul thou shalt suffer tribulation of spirit.

IV. Sometimes thou shalt be forsaken of God, someimes thou shalt be troubled by thy neighbours; and, hat is more, oftentimes thou shalt be wearisome to hyself.

Neither canst thou be delivered or eased by any emedy or comfort; but so long as it pleaseth God, ou oughtest to bear it.

For God will have thee learn to suffer tribulation ithout comfort; and that thou subject thyself wholly o Him, and by tribulation become more humble.

No man hath so cordial a feeling of the Passion of hrist, as he who hath suffered the like himself.

The Cross therefore is always ready, and every where aits for thee.

Thou canst not escape it whithersoever thou runest; for wheresoever thou goest, thou carriest thyself ith thee, and shalt ever find thyself.

Both above and below, without and within, which ay soever thou dost turn thee, every where thou shalt nd the Cross; and every where of necessity thou ust hold fast patience, if thou wilt have inward peace, nd enjoy an everlasting crown.

[f] 2 Cor. i. [5].

V. If thou bear the Cross cheerfully, it will t
thee, and lead thee to the desired end, namely, wl
there shall be an end of suffering, though here tl
shall not be.

If thou bear it unwillingly, thou makest for th
a [new] burden, and increasest thy load, and yet
withstanding thou must bear it.

If thou cast away one cross, without doubt
shalt find another, and that perhaps a more heavy

VI. Thinkest thou to escape that which no m
man could ever avoid? Which of the Saints in
world was without crosses, and tribulation?

For not even our Lord JESUS Christ was ever
hour without the anguish of His Passion, so lon
He lived. "Christ" (saith He) "must needs su
and rise again from the dead, and so enter into
glory [g]." And how dost thou seek any other way
this royal way, which is the way of the holy Cross

VII. Christ's whole life was a Cross and Ma
dom: and dost thou seek rest and joy for thyself?

Thou art deceived, thou art deceived if thou
any other thing than to suffer tribulations; for
whole mortal life is full of miseries [h], and signec
every side with crosses.

And the higher a person hath advanced in
Spirit, so much the heavier crosses he oftentimes
eth; because the grief of his banishment incre
with his love [to God].

VIII. Nevertheless this man, though so many
afflicted, is not without refreshing comfort, for th
perceiveth very much benefit to accrue unto hin
the enduring of his own cross.

For whilst he willingly putteth himself under i
the burden of tribulation is turned into the confid
of Divine comfort.

And the more the flesh is wasted by afflictio
much the more is the spirit strengthened by in
grace.

[g] Luke xxiv. [26]. [h] Job vii. [1].

d sometimes he is so comforted with the desire of
ation and adversity, for the love of conformity
: Cross of Christ, that he would not wish to be
ut grief and tribulation[1]; because he believes
ıe shall be unto God so much the more accept-
the more, and the more grievous things he can
for Him.

is is not the power of man, but it is the grace of
t, which can and doth so much in frail flesh; so
what naturally it always abhors and flees from,
›y fervour of spirit it encounters and loves.

. It is not according to man's inclination to bear
ross, to love the Cross, to chastise the body, and
it into subjection, to flee honours, willingly to
contumelies, to despise himself and to wish to
spised, to endure all adversities and damages, and
ire no prosperity in this world.

hou look to thyself, thou shalt be able of thyself
:omplish nothing of this kind[k].

t if thou trust in the Lord, fortitude shall be given
rom Heaven, and the world and the flesh shall
ıde subject to thy command.

ither shalt thou fear thy enemy the devil, if thou be
l with faith, and signed with the Cross of Christ.

Set thyself therefore, like a good and faithful
nt of Christ, to bear manfully the Cross of thy
who out of love was crucified for thee.

:pare thyself to bear many adversities and divers
of troubles in this miserable life; for so it will
th thee, wheresoever thou art, and so surely thou
find it, wheresoever thou hide thyself.

it must be; nor is there any remedy or means to
e from tribulation and sorrow, but only to en-
thyself.

ink of the Lord's cup[l] with hearty affection,
›u desire to be His friend, and to have part
Him.

Cor. iv. [16]; xi. [23–30]. [k] 2 Cor. iii. [5].
[l] *Matt.* xx. [23]; John xviii. [11].

As for comforts, leave them to God; let Him do therein as shall best please Him.

But do thou set thyself to suffer tribulations, and account them the greatest comforts; for the sufferings of this present time, although thou alone couldest suffer them all, cannot worthily deserve the glory which is to come.

XI. When thou shalt come to this estate, that tribulation [m] shall seem sweet, and thou shalt relish it for Christ's sake; then think it to be well with thee, for thou hast found a Paradise upon earth.

As long as it is grievous to thee to suffer, and that thou desirest to flee it, so long shalt thou be ill at ease, and the desire of escaping tribulation will follow thee every where.

XII. If thou dost set thyself to that thou oughtest, namely, to suffering, and to death, it will quickly be better with thee, and thou shalt find peace.

Although thou shouldest have been rapt even unto the third heaven with Paul [n], thou art not for this secured that thou shalt suffer no adversity. "I will shew him" (saith JESUS) "how great things he must suffer for My Name [o]."

It remaineth therefore, that thou suffer, if it please thee to love JESUS, and to serve Him perpetually.

XIII. O that thou wert worthy to suffer something for the Name of JESUS [p]! How great glory would remain unto thyself; what joy would arise to all God's Saints; how great edification also to thy neighbour!

For all men recommend patience; few, however, they are who are willing to suffer.

With great reason oughtest thou cheerfully to suffer some little for Christ's sake; since many suffer more grievous things for the world.

XIV. Know for certain, that thou oughtest to lead *a dying life* [q]. And the more any man dieth to himself, so much the more doth he begin to live unto God.

[m] *Rom.* v. [3]; Gal. vi. [14]. [n] 2 Cor. xii. [4].
[o] *Acts* ix. [16]. [p] Acts v. [41]. [q] Psalm xliv. [22].

man is fit to comprehend things Heavenly, he submit himself to the bearing of adversities rist's sake.

ıing is more acceptable to God, nothing more ome to thee in this world, than to suffer cheer- ır Christ.

if thou couldest choose, thou oughtest rather ı to suffer adversities for Christ, than to be re- l with many consolations; because thou wouldest : more like unto Christ, and more conformable he Saints.

our worthiness, and the proficiency of our spiri- tate consisteth not in many sweetnesses and ts; but rather in thoroughly enduring great ons and tribulations.

Indeed if there had been any better thing, and profitable to man's salvation, than suffering, Christ would have shewed it by word and le.

both the disciples that followed Him, and also ı desire to follow Him, He plainly exhorteth to ıring of the Cross, and saith, "If any will come le, let him deny himself, and take up his Cross, low Me[r]."

ıat when we have thoroughly read and searched this be the final conclusion, "That through tribulations we must enter into the kingdom s[s]."

[r] Luke ix. [23]. [s] Acts xiv. [22].

THE THIRD BOOK.

Of Internal Consolation.

CHAP. I.

Of Christ's speaking inwardly to the Faithful Sc

"I WILL hearken what the Lord God wil in me[t]."

Blessed is the soul which heareth the Lord s within her[u], and receiveth from His mouth th of consolation.

Blessed are the ears that gladly receive the p the Divine whisper[x], and give no heed to th whisperings of this world.

Blessed indeed are those ears which listen r the voice which is sounding without, but for th teaching inwardly.

Blessed are the eyes which are shut to t things, but intent on things eternal.

Blessed are they that enter far into things i and endeavour to prepare themselves more and r daily exercises, for the receiving of Heavenly sc

Blessed are they who are glad to have time t for God, and shake off all worldly impediments

II. Consider these things, O my soul, and s the door of thy sensual desires, that thou may what the Lord thy God shall speak in thee[y].

Thus saith thy Beloved, I am thy Salvatic Peace, and thy Life: keep thyself with Me, an shalt find peace.

Let go all transitory things, and seek thc be everlasting.

What are all temporal things but seducing and what can all creatures avail thee, if thou saken by the Creator?

[t] Psalm lxxxv. [8].
[u] 1 Sam. ii.
[x] *Matt. xiii.* [16, 17].
[y] Psalm lxxxv. [8].
[z] Psalm x

rewell therefore to all things else, and labour
e thy Creator, and to be faithful unto Him,
thou mayest be able to attain unto true
ess.

CHAP. II.

he Truth speaketh inwardly without Noise of Words.

k, O Lord, for Thy servant heareth [a].
Thy servant, grant me understanding, that
now Thy testimonies [b].
e my heart to the words of Thy mouth: let
ech distil as the dew.
hildren of Israel in times past said unto Moses,
thou unto us, and we will hear: let not the
eak unto us, lest we die [c]."
o, Lord, not so, I beseech Thee: but rather
prophet Samuel, I humbly and earnestly en-
Speak, Lord, for Thy servant heareth."
ot Moses speak unto me, nor any of the pro-
ut rather do Thou speak, O Lord God, Inspirer
ightener of all the prophets; for Thou alone
them canst perfectly instruct me, but they
Thee can profit nothing.
hey indeed may sound forth words, but they
ive the Spirit.
beautifully do they speak, but if Thou be silent,
lame not the heart.
teach the letter, but Thou openest the sense:
ing forth mysteries, but Thou unlockest the
of sealed things.
declare Thy commandments, but Thou helpest
fil them.
point out the way, but Thou givest strength to
it.
they can do is only without, but Thou instruct-
enlightenest the heart.

[a] iii. [9]. [b] Psalm cxix. [125]. [c] Exod. xx. [19].

They water outwardly, but Thou givest fruit
They cry aloud in words, but Thou imparte
standing to the hearing.

III. Let not Moses therefore speak unto
Thou, O Lord my God, the Everlasting Tr
I die, and prove unfruitful, if I be only wa
wardly, and not inflamed within.

Lest it turn to my condemnation,—the wo
and not fulfilled, known and not loved, beli
not observed.

Speak therefore, Lord, for Thy servant hea
Thou hast the words of eternal life [d].

Speak Thou unto me, to the comfort, how
perfect, of my soul, and to the amendmen
whole life, and to Thy praise and glory an
everlasting.

CHAP. III.

That the Words of God are to be heard with Humi and that many weigh them not.

My son, hear My words, words of greate
ness, surpassing all the knowledge of the phil
and wise men of this world. "My words a
and Life [e]," and not to be weighed by the unc
ing of man.

They are not to be drawn forth for vain app
but to be heard in silence, and to be received
humility and great affection.

And I said, Blessed is the man whom Th
instruct, O Lord, and shalt teach out of Thy I
Thou mayest give him rest from the evil da
that he be not desolate upon earth.

II. I taught the Prophets from the beg

[d] John vi. [68]. [e] John vi. [63]. [f] Psalm xciv.
[g] Heb. i. [1].

iith the Lord,) and cease not, even to this day, speak to all; but many are hardened, and deaf My voice.

The generality of persons do more willingly listen to : world than to God; they sooner follow the desires their own flesh, than God's good pleasure.

The world promiseth things temporal and mean, and served with great eagerness: I promise things most h and eternal, and yet the hearts of men remain pid and insensible.

Who is there that in all things serveth and obeyeth : with so great care as the world and its lords are ved withal? "Be ashamed, O Sidon, saith the sea [h]." d if thou ask the cause, hear wherefore.

For a small income, a long journey is undertaken; everlasting life, many will scarce once lift a foot n the ground.

The most pitiful reward is sought after; for a single of money sometimes there is shameful contention; a vain matter and slight promise, men fear not to day and night.

II. But, alas! for an unchangeable good, for an stimable reward, for the highest honour, and glory hout end, they grudge even the least fatigue.

Be ashamed, therefore, thou slothful and complain- servant, that they are found to be more ready to truction than thou to life.

They rejoice more in vanity than thou dost in the th.

Sometimes, indeed, they are frustrated of their pe; but My promise deceiveth none [i], nor sendeth n away empty that trusteth in Me.

What I have promised, I will give; what I have d, I will fulfil; if only any man remain faithful in love even to the end.

am the Rewarder of all good men [k], and the strong prover of all who are devoted to Me.

[h] Isaiah xxiii. [4]. [i] Rom. i. [16]; Matt. xxiv. [35].
[k] Rev. ii. [23]; Matt. v. [6]; xxv. [21].

IV. Write thou My words in thy heart, and med diligently on them ; for in time of temptation they be very needful for thee.

What thou understandest not when thou rea thou shalt know in the day of visitation.

In two several ways, I am wont to visit Mine e namely with temptation and with consolation.

And I daily read two lessons to them, one ir proving their vices, another in exhorting them to increase of all virtues.

He that hath My words and despiseth them, One that shall judge him in the last day.

V. A Prayer to implore the grace of Devotion.

O Lord my God ! Thou art to me whatsoev good. And who am I, that I should dare spea Thee[1] ? I am Thy poorest meanest servant, a most vile worm, much more poor and contemp than I can or dare express.

Yet do Thou remember me, O Lord, because I nothing, I have nothing, and I can do nothing.

Thou alone art Good, Just, and Holy ; Thou c do all things, Thou accomplishest all things, T fillest all things, only the sinner Thou leavest emp

Remember Thy mercies, and fill my heart with grace, Thou who wilt not that Thy works shoul void and in vain.

VI. How can I bear up myself in this misei life, unless Thou strengthen me with Thy mercy grace ?

Turn not Thy face away from me[m] ; delay not visitation ; withdraw not Thy consolation, lest my become as a thirsty land unto Thee.

Teach me, O Lord, to do Thy will[n] ; teach m live worthily and humbly in Thy sight ; for Thou

[1] Gen. xviii. [27] ; 1 Sam xviii. [18, 23].
[m] Psalm lxix. [
[n] Psalm cxliii. [10].

my Wisdom, Thou dost truly know me, and didst know me before the world was made, and before I was born in the world.

CHAP. IV.

That we ought to live in Truth and Humility before God.

MY son, walk thou before Me in truth, and ever seek Me in simplicity of thy heart [o].

He that walketh before Me in truth, shall be defended from evil incursions, and the Truth shall set him free [p] from seducers, and from the slanders of unjust men.

If the Truth shall have made thee free, thou shalt be free indeed, and shalt not care for the vain words of men.

O Lord, it is true. According as Thou sayest, so, I beseech Thee, let it be with me; let Thy Truth teach me, guard me, and preserve me safe to the end.

Let it set me free from all evil affection and inordinate love; and I shall walk with Thee in great liberty of heart.

II. I WILL teach thee (saith the Truth) those things which are right and pleasing in My sight.

Reflect on thy sins with great displeasure and grief, and never esteem thyself to be any thing, because of any good works.

In truth thou art a sinner; thou art subject to and encumbered with many passions. Of thyself thou always tendest to nothing; speedily art thou cast down, speedily overcome, speedily disordered, speedily dissolved.

Thou hast nothing whereof thou canst glory [q], but many things for which thou oughtest to account thyself vile; for thou art much weaker than thou art able to comprehend.

[o] Gen. xvii. [1]; Wisd. i. [1]. [p] John viii. [32]. [q] 1 Cor. iv. [7].

III. And therefore let nothing seem much unto thee whatsoever thou doest.

Let nothing seem great, nothing precious and wonderful, nothing worthy of estimation, nothing high, nothing truly commendable and to be desired, but that alone which is eternal.

Let the eternal Truth be above all things pleasing to thee. Let thy own extreme unworthiness be always displeasing to thee.

Fear nothing, blame nothing, flee nothing, so much as thy vices and sins; which ought to be more unpleasing to thee than any losses whatsoever of things earthly.

Some walk not sincerely in my sight[r], but led by a certain curiosity and pride wish to know My secrets, and to understand the high things of God, neglecting themselves and their own salvation.

These oftentimes, when I resist them, for their pride and curiosity do fall into great temptations and sins.

IV. Fear thou the judgments of God, and dread the wrath of the Almighty. Do not however discuss the works of the Most High, but search diligently thine own iniquities, in how great things thou hast offended, and how many good things thou hast neglected.

Some carry their devotion only in books, some in pictures, some in outward signs and figures.

Some have Me in their mouths, but little in their hearts[s].

Others there are who, being illuminated in their understandings, and purged in their affection, do always breathe after things eternal, are unwilling to hear of the things of this world, and do serve the necessities of nature with grief; and these perceive what the Spirit of Truth speaketh in them[t].

For He teacheth them to despise earthly, and to love heavenly things; to neglect the world, and to desire *Heaven all the* day and night[u].

[r] *Eccius. iii.* [21—23]; 2 Cor. ii. [17]. [s] Isaiah xxix. [13].
[t] *Psalm* xxv. [5]. [u] Psalm i. [2].

CHAP. V.

Of the Wonderful Effect of Divine Love.

I BLESS Thee, O Heavenly Father, Father of my rd JESUS Christ, for that Thou hast vouchsafed to nember me a poor creature.

) Father of mercies and God of all comfort[z], thanks unto Thee, who sometimes with Thy comfort re-shest me, unworthy as I am of all comfort.

will alway bless and glorify Thee, with Thy only-otten Son, and the Holy Ghost, the Comforter, for r and ever.

Ah, Lord God, Thou Holy Lover of my soul, when ou comest into my heart, all that is within me shall oice.

Thou art my Glory and the exultation of my heart: ou art my Hope and Refuge in the day of my uble[y].

I. But because I am as yet weak in love, and im-fect in virtue, I have need to be strengthened and nforted by Thee; visit me therefore often, and in-ıct me with all holy discipline.

Set me free from evil passions, and heal my heart ıll inordinate affections; that being inwardly cured l thoroughly cleansed, I may be made fit to love, ırageous to suffer, steady to persevere.

II. Love is a great thing, yea, a great and thorough od; by itself it makes every thing that is heavy, ıt; and it bears evenly all that is uneven.

For it carries a burden which is no burden[a], and kes every thing that is bitter, sweet and tasteful.

The noble love of JESUS impels a man to do great ngs, and stirs him up to be always longing for what nore perfect.

Love desires to be aloft, and will not be kept back any thing low and mean.

Love desires to be free, and estranged from all

[z] 2 Cor. i. [3]. [y] Psalm xxxii. [7], lix. [16].
[a] Matt. xi. [30].

worldly affections, that so its inward sigh be hindered; that it may not be entangl temporal prosperity, or by any adversity sut

Nothing is sweeter than Love, nothing r ageous, nothing higher, nothing wider, not pleasant, nothing fuller nor better in H earth; because Love is born of God, and c but in God, above all created things.

IV. He that loveth, flyeth, runneth, and he is free, and cannot be held in.

He giveth all for all, and hath all in all; resteth in One Highest above all things, fi all that is good flows and proceeds.

He respecteth not the gifts, but turne above all goods unto the Giver.

Love oftentimes knoweth no measure, but beyond all measure.

Love feels no burden, thinks nothing of t tempts what is above its strength, pleads nc impossibility; for it thinks all things lawfi and all things possible.

It is therefore able to undertake all thir completes many things, and warrants the effect, where he who does not love, would lie down.

V. Love is watchful, and sleeping slumber

Though weary, it is not tired; though pr not straitened; though alarmed, it is not co

ne be possessed by Love, mounting above my-
ough excessive fervour and admiration.
ne sing the song of love, let me follow Thee,
oved, on high; let my soul spend itself in Thy
rejoicing through love.
ne love Thee more than myself, nor love my-
t for Thee: and in Thee all that truly love
as the law of Love commandeth, shining out
hyself.
Love is active, sincere, affectionate, pleasant
liable; courageous, patient, faithful, prudent,
ffering, manly, and never seeking itself [b].
n whatever instance a person seeketh himself,
e falleth from Love [c].
is circumspect, humble, and upright: not
; to softness, or to levity, nor attending to
ings; it is sober, chaste, steady, quiet, and
l in all the senses.
is subject, and obedient to its superiors, to it-
an and despised, unto God devout and thankful,
; and hoping always in Him, even then when
parteth no relish of sweetness unto it: for with-
ow none liveth in love.
. He that is not prepared to suffer all things,
stand to the will of his Beloved, is not worthy to
d a lover [of God [d]].
er ought to embrace willingly all that is hard
tasteful, for the sake of his Beloved; and not
away from Him for any contrary accidents.

CHAP. VI.

Of the Proof of a True Lover [of Christ].

son, thou art not yet a courageous and con-
lover.

REFORE [sayest Thou this], O Lord?

Cor. xiii. [5]. [b] 1 Cor. x. [33]; Phil. ii. [21].
[d] Rom. viii. [35].

BECAUSE for a slight opposition thou gives
undertakings, and too eagerly seekest consol
A courageous lover standeth firm in tempta
giveth no credit to the crafty persuasions of th
As I please him in prosperity, so in adversity
unpleasant to him[e].

II. A considerate lover regardeth not so
gift of Him who loves him, as the love of the
He esteems the good will rather than the
the gift], and sets all gifts below Him whom
A noble-minded lover resteth not in the g
Me above every gift.

All therefore is not lost, if sometimes thou
feeling for Me or My saints than thou would
That good and sweet affection which thou s
feelest, is the effect of grace present, and a so
taste of thy Heavenly home: but hereon t
not lean too much, for it comes and goes.

But to strive against evil motions of the m
may befall thee, and to reject[f] with scorn th
tions of the devil, is a notable sign of virtue,
have great reward.

III. Let no strange fancies therefore tro
which on any subject whatever may crowd
mind. Keep to thy purpose, with courage, a
right intention towards God.

Neither is it an illusion that sometimes
suddenly rapt on high, and presently return
unto the accustomed vanities of thy heart.

For these thou dost rather unwillingly su
commit: and so long as they displease thee,
strivest against them, it is matter of rev
no loss.

IV. Know that the ancient Enemy doth
all means to hinder thy desire to good, an
thee clear of all religious exercises; particu
the reverend estimation of God's saints, fro
vout commemoration of My Passion, from

[e] Phil. iv. [11–13]. [f] Matt. iv.

remembrance of sins, from the guard of thine heart, and from the firm purpose of advancing rtue.

any evil thoughts does he suggest to thee, that so nay cause a wearisomeness and horror in thee, to thee back from prayer and holy reading.

lumble confession is displeasing unto him; and if could, he would cause thee to cease from Holy mmunion.

Trust him not, nor care for him, although he should ten set snares of deceit to entrap thee.

Charge him with it, when he suggesteth evil and un-lean thoughts unto thee; say unto him,

'Away thou unclean Spirit[g]! blush, thou miserable wretch! most unclean art thou that bringest such things unto mine ears.

'Begone from me, thou wicked Seducer! thou shalt have no part in me: but JESUS shall be with me as a strong Warrior, and thou shalt stand confounded.

'I had rather die, and undergo any torment, than consent unto thee.

'Hold thy peace and be silent; I will hear thee no more, though thou shouldest work me many troubles. "The Lord is my Light and my Salvation, whom shall I fear[h]?"

'If whole armies should stand together against me, my heart shall not fear. The Lord is my Helper and my Redeemer.'

V. Fight like a good soldier[i]: and if thou sometimes fall through frailty, take again greater strength than before, trusting in My more abundant Grace: and take great heed of vain pleasing of thyself, and of pride.

This brings many into error, and makes them sometimes fall into blindness almost incurable.

Let the fall of the proud, thus foolishly presuming of

[g] Matt. iv. [10], xvi. [23]. [h] Psalm xxvii. [1].
[i] *Psalm xxvii.* [14]; 1 Tim. vi. [12].

themselves, serve thee for a warning and l
ever humble.

CHAP. VII.

Of concealing Grace under the guard of Hum

My son, it is more profitable for thee and s
to conceal the grace of devotion; not to l
on high, nor to speak much thereof, or to dv
thereon; but rather to despise thyself, and t
as given to one unworthy of it.

This affection must not be too earnestly cle
for it may be quickly changed to the contrary

Think when thou art in Grace, how mise
needy thou art wont to be without Grace.

Nor is it in this only that thy progress in
life consists, when thou hast the grace of com
rather when with humility, self-denial, and
thou endurest the withdrawing thereof; prov
do not then become listless in the exercise o
nor suffer the rest of thy accustomed duties
all neglected.

Rather do thou cheerfully perform what liet
according to the best of thy power and under
and do not wholly neglect thyself because of
ness or anxiety of mind which thou feelest.

II. For there are many who when things
not well with them, presently become imp
slothful.

For the way of man is not always in his
but it belongeth unto God to give, and to
when He will, and how much He will, and w
will; as it shall please Him, and no more.

Some unadvised persons, in [their over-ea
sire of] the grace of a devoted life, have ov
themselves; because they attempted more t
were able to perform, not weighing the m

nd because they presumed on greater matters than pleasing to God, they therefore quickly lost His ;e.

hey who had built themselves nests[1] in Heaven ; made helpless and vile outcasts; to the end that g humbled and impoverished, they might learn to fly with their own wings, but to trust under My hers.

hey that are yet but novices and inexperienced in way of the Lord, unless they govern themselves he counsel of discreet persons, may easily be de- ed and broken to pieces.

I. And if they will rather follow their own notions ı trust to others who are more experienced, their will be dangerous, at least if they are unwilling to lrawn away from their own fond conceit.

: is seldom the case that they who are self-wise ure humbly to be governed by others.

etter it is to have a small portion of good sense ı humility[m], and a slender understanding, than ıt treasures of [many] sciences with vain self- ıplacency.

etter it is for thee to have little than much of that ch may make thee proud.

[e acts not very discreetly, who wholly gives him- over to [spiritual] joy, forgetting his former help- ness, and that chastened fear of the Lord, which fraid of losing the grace which hath been offered.

[or again is he very valiantly wise who in time of ersity or any heaviness, at once yields too much lespairing thoughts, and reflects, and thinks of Me confidingly than he ought.

V. He who in time of peace is willing to be over ure[n], shall be often found in time of war too much ected and full of fears.

f thou hadst the wit always to continue humble l moderate within thyself, and also thoroughly to

[1] Isaiah xiv. [13]. [m] Psalm xvi. [2], xvii. [10].
[n] 1 Thess. v. [6].

moderate and govern thy spirit, thou wouldest not so quickly fall into danger and offence.

It is good counsel, that when fervour of spirit is kindled within thee, thou shouldest consider how it will be, when that light shall leave thee.

And when this does happen, then remember that the light may return again, which as a warning to thyself and for Mine own glory, I have withdrawn for a time [o].

V. Such trials are oftentimes more profitable, than if thou shouldest always have things prosper according to thy will.

For a man's worthiness is not to be estimated by the number of visions and comforts which he may have, or by his skill in the Scriptures, or by his being placed in a higher station [than others].

But [the proof is] if he be grounded in true humility, and full of divine charity; if he be always purely and sincerely seeking God's honour; if he think nothing of and unfeignedly despise himself [p], and even rejoice more to be despised and put low by others, than to be honoured by them.

CHAP. VIII.

Of a Mean Conceit of Ourselves in the Sight of God.

SHALL I speak unto my Lord, since I am but dust and ashes [q]? If I esteem myself to be any thing more, behold, Thou standest against me, and my iniquities bear true witness, and I cannot contradict it.

But if I abase myself, and reduce myself to nothing, and shrink from all self-esteem, and grind myself to (what I am) dust, Thy grace will be favourable to me, and Thy light near unto my heart; and all self-esteem, how little soever, shall be swallowed up in the valley of my nothingness, and perish for ever.

There Thou shewest Thyself unto me, what I am,

[o] *Job vii.* [p] Psalm lxxxiv. [10]. [q] Gen. xviii. [27].

hat I have been, and whither I am come; for I am othing, and I knew it not.

If I be left to myself, behold! I become nothing, ut mere weakness; but if Thou for an instant look pon me, I am forthwith made strong, and am filled ith new joy.

And a great marvel it is, that I am so suddenly fted up, and so graciously embraced by Thee, who of ine own weight am always sinking downward.

II. Thy love is the cause hereof, freely preventing ne, and relieving me in so many necessities, guarding ne also from pressing dangers, and snatching me (as I may truly say), from evils out of number.

For indeed by loving myself amiss, I lost myself[r]; nd by seeking Thee alone, and purely loving Thee, I have found both myself and Thee, and by that love lave more deeply reduced myself to nothing.

Because Thou, O sweetest Lord, dealest with me above all desert, and above all that I dare hope for r ask.

III. Blessed be Thou, my God: for although I be nworthy of any benefits, yet Thy noble bounty and nfinite goodness never ceaseth to do good even to the ngrateful[s], and to those who are turned away far rom Thee.

Turn Thou us unto Thee, that we may be thankful, umble, and devout; for Thou art our salvation, our ourage, and our strength.

CHAP. IX.

That all things are to be referred unto God, as their Last End.

My son, I ought to be thy supreme and ultimate end, f thou desire to be truly blessed.

With this intention thy affections will be purified, hich are too often inordinately inclined to selfishness nd unto creatures.

[r] John xii. [25]. [s] Matt. v. [45].

For if in any thing thou seekest thyself, immediate thou faintest and driest up.

I would therefore thou shouldest refer all things pri cipally unto Me, for I am He who have given all.

Consider every thing as flowing from the Highe Good [t]; and therefore unto Me as their Original must be reduced.

II. From Me, as from a living fountain, the sm and the great, the poor and the rich, do draw the wa of life [u]; and they that willingly and freely serve M shall receive grace for grace.

But he who desires to glory in things out of Me [x], to take pleasure in some private good, shall not grounded in true joy, nor be enlarged in his heart, b shall many ways be encumbered and straitened.

Thou oughtest therefore to ascribe nothing of go to thyself, nor do thou attribute goodness unto a man; but give all unto God, without whom man ha nothing.

I have bestowed all [y], and My will is to have th all again; and with great strictness do I require a turn of thanks.

III. This is the truth whereby vain-glory is to flight.

And if Heavenly grace enter in and true chari there will be no envy nor narrowness of heart, neith will self-love busy itself.

For Divine charity overcometh all things, and e largeth all the powers of the soul.

If thou rightly judge, thou wilt rejoice in Me alo in Me alone thou wilt hope; for none is good sa God alone [z], who is to be praised above all things, a in all to be blessed.

[t] Ecclus. i. [5]. [u] John iv. [14]. [x] 1 Cor. i. [29].
[y] 1 Cor. iv. [7]. [z] Matt. xix. [17]; Luke xviii. [19].

CHAP. X.

That to despise the World and serve God is a Sweet Life.

Now I will speak again, O Lord, and will not be ilent; I will say in the ears of my God, my Lord, and ıy King, who is on high: "O how great is the abund- nce of Thy goodness, O Lord, which Thou hast laid p for them that fear Thee [a]."

But what art Thou to those who love Thee? what ı those who serve Thee with their whole heart?

Truly unspeakable is the sweetness of contemplating hee, which Thou bestowest on them that love Thee.

In this especially Thou hast shewed me the sweet- ss of Thy charity; that when I was not, Thou adest me, when I went far astray from Thee, Thou oughtest me back again, that I might serve Thee, ıd hast commanded me to love Thee [b].

II. O Fountain of love unceasing, what shall I say ncerning Thee?

How can I forget Thee, who hast vouchsafed to member me, even after I had wasted away and rished?

Thou hast shewed mercy to Thy servant beyond all pectation; and hast exhibited favour and loving- ndness beyond all desert.

What return shall I make to Thee for this grace [c]? For it is not granted to all to forsake all, to renounce e world, and to undertake a life of religious re- edness.

Is it any great thing that I should serve Thee [d], ıom the whole creation is bound to serve?

It ought not to seem much to me, to serve Thee; ıt rather this doth appear much to me, and won- rful, that Thou vouchsafest to receive into Thy ser-

[a] Psalm xxxi. [19].
[b] Gen. i. [27]; Psalm cxix. [73]; Matt. xv. [perhaps x. 37].
[c] Psalm cxvi. [12]. [d] Judges xvi. [15].

vice, one so poor and unworthy, and to make him
with Thy beloved servants.

III. Behold! all things are Thine which I h
and whereby I serve Thee [e].

And yet contrariwise, Thou rather servest me t
I Thee.

Behold! heaven and earth, which Thou hast cre
for the service of man, are ready at hand, and do d
perform whatever Thou hast commanded.

And this is little; Thou hast moreover also
pointed Angels to minister to man [f].

But that which excelleth all this is, that Thou T
self hast vouchsafed to serve man, and hast promi
that Thou wouldest give Thyself unto him.

IV. What shall I give Thee for all these thousa
of benefits? I would I could serve Thee all the d
of my life.

I would I were able, at least for one day, to do T
some worthy service.

Truly Thou art worthy of all service, of all hon
and everlasting praise.

Truly Thou art my Lord, and I Thy poor serv
who am bound to serve Thee with all my might, nei
ought I ever to be weary of praising Thee.

And this I wish to do, this I desire; and wha
ever is wanting unto me, do Thou, I beseech T
vouchsafe to supply.

V. It is a great honour, and a great glory, to s
Thee, and despise all things for Thee.

For great grace shall be given to those who shall h
willingly subjected themselves to Thy most holy serv

They who for Thy love shall have renounced
carnal delights, shall find the sweetest consolation
the Holy Ghost [g].

They shall attain great freedom of mind, who
Thy Name's sake enter into the narrow way [h],
have left off all worldly care.

[e] *1 Cor. iv. [7].* [f] Psalm xci. [11]; Heb. i. [1
[g] *Matt. xix. [29].* [h] Matt. vii. [14].

. O sweet and delightful service of God[i], by
h a man is made truly free and holy!
sacred state of religious servitude, which makes
an equal to the Angels, pleasing to God, terrible
devils, and worthy to be commended of all the
aful.
) welcome service and ever to be desired, in which
are rewarded with the Greatest Good, and attain
joy which shall endlessly remain with us!

CHAP. XI.

That the Longings and Desires of our Hearts are to be examined and moderated.

MY son, it is needful for thee still to learn many things more, which thou hast not even yet well learned.

WHAT are these, O Lord?

THAT thou frame thy desires[k] wholly according to My good pleasure; and that thou be not a lover of thyself, but an earnest follower of My will.

Various longings and desires oftentimes inflame thee, and drive thee forwards with vehemence; but do thou consider whether thou be not [thus] moved rather for thine own advantage, than for My honour.

If I Myself be the cause, thou wilt be well content with whatsoever I shall ordain; but if there lurk in thee any self-seeking[l], behold, this it is that hindereth thee and weigheth thee down.

II. Beware therefore thou lean not too much upon any preconceived desire, without asking My counsel, lest perhaps afterwards it repent thee, or thou be displeased with that which at first pleased thee, and which thou wast earnestly zealous for, as being the best.

For not every affection which seems good is im-

[i] Matt xi. [30]; 1 John v. [3]. [k] Psalm cviii. [1]; Matt. vi. [10]. [l] Phil. ii. [21].

mediately to be followed; nor again is every contrary affection at the first to be avoided.

It is sometimes expedient to use a restraint even in good desires and endeavours, lest through importunity thou incur distraction of mind; lest by thy want of self-government thou beget a scandal unto others; or again being by others thwarted and resisted thou become suddenly confounded, and so fall.

III. Sometimes however thou must use violence [m], and resist manfully thy sensual appetite, not regarding what the flesh would, or would not [n]; but rather taking pains that even perforce it may be made subject to the Spirit [o].

And so long ought it to be chastised and to be forced to remain under servitude, until it be prepared for every thing, and learn to be content with a little, and to be pleased with plain and simple things, nor to murmur against any inconvenience.

CHAP. XII.

Of the Growth of Patience in the Soul, and of striving against Concupiscence.

O LORD my God, patience is very necessary for me [p], as I [plainly] see, for many things in this life do happen contrary [to us].

For whatever plans I shall devise for my own peace, my life cannot be without war and affliction [q].

IT is so, My son. But My will is, that thou seek not that peace which is void of temptations, or which feeleth nothing contrary; but rather think that thou hast then found peace, when thou art exercised with sundry tribulations [r], and tried in many adversities.

II. If thou say, that thou art not able to suffer much, *how then wilt thou* endure the fire hereafter?

[m] *Phil. ii. [12].* [o] *1 Cor ix. [27].* [n] Rom. viii. [1—13]; 2 Cor. iv. [10]; x. [3]. [p] Heb. x. [36]. [q] Job vii. [1]. [r] James i. [2].

Of two evils the less is always to be chosen.

That thou mayest therefore avoid the future everlasting punishment, endeavour to endure present evils patiently for God's sake.

Dost thou think that the men of this world suffer nothing or but a little? Ask even of those who enjoy the greatest delicacies, and thou shalt find it otherwise.

But thou wilt say, they have many delights, and follow their own wills, and therefore they do not much weigh their own afflictions.

Be it so, that they do have whatsoever they will; but how long dost thou think it will last?

III. Behold, the wealthy of this world shall consume away like smoke [s], and there shall be no memory of their past joys!

Yea, even while they are yet alive, they do not rest in them without bitterness, weariness, and fear.

For from the self-same thing in which they imagine their delight to be, oftentimes they receive the penalty of sorrow.

Nor is it any thing but just, that having inordinately sought and followed after pleasures, they should enjoy them not without shame and bitterness.

IV. O how brief, how false, how inordinate and filthy, are all those [pleasures].

Yet so drunken and blind are men that they understand it not; but like dumb beasts, for the poor enjoyment of this corruptible life, they incur the death of the soul.

Thou therefore, My son, "go not after thy lusts, but refrain thyself from thine appetites [t]." "Delight thyself in the LORD, and He shall give thee the desires of thine heart [u]."

V. For if thou desire true delight, and to be more plentifully comforted by Me; behold, in the contempt of all worldly things, and in the cutting off all base delights, shall be thy blessing, and abundant consolation shall be rendered to thee.

[s] Psalm lxviii. [2]. [t] *Ecclus.* xviii. [30]. [u] Psalm xxxvii. [4].

And the more thou withdrawest thyself from al solace of creatures, so much the sweeter and mor powerful consolations shalt thou find in Me.

But at the first, thou shalt not without some sadnes nor without a laborious conflict, attain unto thes consolations.

Old inbred habits will make resistance, but by bette habits they shall be entirely overcome.

The flesh will murmur against thee; but with fe vency of spirit thou shalt bridle it.

The Old Serpent will instigate and trouble thee, bu by prayer he shall be put to flight; moreover also, b any useful employment thou shalt greatly stop the wa against him.

CHAP. XIII.

Of the Obedience of one in Humble Subjection, after the Example of Jesus Christ.

My son, he that endeavoureth to withdraw himsc from obedience, withdraweth himself from Grace: a he who seeketh for himself private [benefits[x]] lose those which are common.

He that doth not cheerfully and freely submit hi self to his superior, it is a sign that his flesh is r as yet perfectly obedient unto him, but oftentim kicketh and murmureth against him.

Learn thou therefore quickly to submit thyself thy superior, if thou desire to keep thine own fle under the yoke.

For more speedily is the outward enemy overcon if the inward man be not laid waste.

There is no worse enemy, nor one more troub some to the soul, than thou art unto thyself, if th be not well in harmony with the Spirit.

It is altogether necessary that thou take up a tr contempt for thyself, if thou desire to prevail agai flesh and blood.

[x] Matt. xvi. [24].

II. Because as yet thou lovest thyself too inordinately, therefore thou art afraid to resign thyself wholly to the will of others.

And yet, what great matter is it, if thou, who art but dust and nothing, subject thyself to a man for God's sake, when I, the Almighty and the Most Highest, who created all things of nothing, humbly subjected Myself to man for thy sake?

I became of all men the most humble and the most abject[y], that thou mightest overcome thy pride with My humility.

O dust, learn to be obedient. Learn to humble thyself, thou earth and clay, and to bow thyself down under the feet of all men.

Learn to break thine own wishes, and to yield thyself to all subjection.

III. Be fiercely hot against thyself, and suffer no pride to dwell in thee: but shew thyself so humble and so very small, that all may be able to walk over thee, and to tread thee down as the mire of the streets. Vain man, what hast thou to complain of?

What canst thou answer, foul sinner, to them that upbraid thee, thou who hast so often offended God; and so many times deserved hell?

But Mine eye spared thee, because thy soul was precious in My sight; that thou mightest know My love, and ever be thankful for My benefits;

Also that thou mightest continually give thyself to true subjection and humility, and endure patiently the contempt which belongs to thee.

CHAP. XIV.

Of the Duty of considering the Secret Judgments of God, that so we be not lifted up for any thing good in us.

THOU, O Lord, thunderest forth Thy judgments over me, Thou shakest all my bones with fear and trembling, and my soul is very sore afraid.

[y] Luke ii. [7]; John xiii. [14].

I stand astonished; and I consider "That the He vens are not pure in Thy sight [z]."

If in Angels Thou didst find wickedness [a], and did not spare even them, what shall become of me?

Even stars fell from Heaven [b], what then can I pr sume who am but dust?

They whose works seemed commendable, have fall into the lowest [misery]; and those who did eat t bread of Angels [c], I have seen delighting themselv with the husks of swine.

II. There is therefore no sanctity, if Thou, O Lor withdraw Thine hand.

No wisdom availeth, if Thou cease to guide.

No courage helpeth, if Thou leave off to defend.

No chastity is secure, if Thou do not protect it.

No custody of our own availeth, if Thy sacr watchfulness be not present with us.

For, if we be left to ourselves, we sink and peris but being visited [of Thee], we are raised up and liv

Truly we are unstable, but through Thee we strengthened: we wax lukewarm, but by Thee we inflamed.

III. O how humbly and meanly ought I to thi of myself! how ought I to esteem it as nothing, I should seem to have any good quality!

With what profound humility ought I to submit n self to Thy unfathomable judgments, O Lord; wh I find myself to be nothing else than Nothing, a [still] Nothing!

O unmeasurable weight! O sea that can ne be passed over, where I [can] discover nothing myself save only and wholly Nothing!

Where then is the lurking-place of glory? wh the confidence conceived of virtue?

All vain-glorying is swallowed up in the deep Thy judgments over me.

IV. What is all flesh in Thy sight?

Shall the clay glory against Him that formeth it?

Job xv. [15]. [a] Job iv. [18]. [b] Rev. viii. [10]. [c] Ps. lxxviii. [

r can he be lifted up with vain words whose
is truly subject to God [d]?
all the world can lift up him, whom the Truth
ıbjected unto itself: neither shall he, who hath
settled his whole hope in God, be moved with
ıgues of any who praise him.
even they themselves who speak, behold they
nothing, for they will pass away with the sound
ir own] words; but the Truth of the Lord re-
h for ever [e].

CHAP. XV.

every thing which we desire, how we ought to stand affected, and what we ought to say.

son, say thou thus in every thing; 'Lord, if this
:asing unto Thee, so let it be [f].
d, if it be to Thy honour, in Thy Name let this
ne.
d, if Thou seest it expedient, and allowest it to
ofitable for me, then grant unto me that I may
ıis to Thine honour.
if Thou knowest it will be hurtful unto me, and
ɔfit to the health of my soul, take away any such
from me.'
every desire proceedeth not from the Holy Spirit,
ıough it seem unto a man right and good.
difficult to judge truly whether a good Spirit
contrary drive thee to desire this or that; or
:r by thine own spirit thou be moved there-

ıy have been deceived in the end, who at the
emed to be led on by a good Spirit.
Therefore whatever occurs to the mind as de-
, must always be desired and prayed for in the
God and with humility of heart; and chiefly
nust commit the whole matter to Me with spe-
signation of thyself, and thou must say,

ıiah xxix. [16]; Ecclus. xxiii. [4, 5]. [e] Psalm cxvii. [2].
[f] James iii. [perhaps iv. 15].

'O Lord, Thou knowest what is best for us,
'this or that be done, as Thou shalt please.
'Give what Thou wilt, and how much Thou w
'and when Thou wilt.
'Deal with me as Thou thinkest good, and as b
pleases Thee, and is most for Thy honour.
'Set me where Thou wilt, and deal with me in
'things just as Thou wilt.
'I am in Thy hand: turn me round, and turn
back again, [which way soever Thou please].
'Behold, I am Thy servant, prepared for all thing
'for I desire not to live unto myself, but unto The
'and O that I could do it worthily and perfectly!'

A Prayer that the will of God may be fulfilled.

III. O MOST merciful JESUS, grant to me Thy Gra
that it may be with me, and labour with me[g], and p
severe with me even to the end.
Grant that I may always desire and will that whi
is to Thee most acceptable, and most dear.
Let Thy will be mine, and let my will ever foll
Thine, and agree perfectly with it.
Let my will and nill be all one with Thine, and
me not be able to will or nill any thing else, but wl
Thou willest or nillest.
IV. Grant that I may die to all things that are
the world, and for Thy sake love to be contemn
and not known in this generation.
Grant to me above all things that can be desir
to rest in Thee, and in Thee to have my heart
peace.
Thou art the true peace of the heart, Thou its o
rest; out of Thee all things are hard and restless.
this very peace, that is, in Thee, the one Chief
Etrnal Good, I will sleep and rest[h]. Amen.

[g] Wisd. ix. [10]. [h] Psalm iv. [8].

CHAP. XVI.

That True Comfort is to be sought in God alone.

WHATSOEVER I can desire or imagine for my comfort, I look for it not here but hereafter.

For if I might alone have all the comforts of the world, and were able to enjoy all the delights thereof[l], it is certain that they could not long endure.

Wherefore, O my soul, thou canst not be fully comforted[k], nor have perfect refreshment, except in God, the Comforter of the poor, and Patron of the humble.

Wait a little while, O my soul, wait for the Divine promise, and thou shalt have abundance of all good things in Heaven.

If thou desire inordinately the things that are present, thou shalt lose those which are heavenly and eternal.

Use temporal things, and desire eternal.

Thou canst not be satisfied with any temporal goods, because thou art not created to enjoy them.

II. Although thou shouldest possess all created good, yet couldest thou not be happy thereby nor blessed; but in God, who created all things, consisteth thy whole blessedness and felicity[l]; not such as is seen and commended by the foolish lovers of the world, but such as the good and faithful servants of Christ wait for, and of which the spiritual and pure in heart, whose conversation is in Heaven[m], sometimes have a foretaste.

Vain and brief is all human consolation.

Blessed and true is the consolation which is received inwardly from the Truth.

A devout man beareth every where about with him his own Comforter JESUS, and saith unto Him, 'Be Thou present with me, O Lord JESU, in every time and place.

[l] Matt. xvi. [26]. [k] Psalm lxxvii. [1 2]. [l] Wisd. ii. [23].
[m] Phil. iii. [20].

'Let this be my consolation, to be cheerfully willing 'to do without all human comfort.

'And if Thy consolation be wanting, let Thy will and just trial of me be unto me as the greatest comfort; for Thou wilt not always be angry, neither wilt Thou threaten for ever[n].'

CHAP. XVII.

That all our Anxieties are to be placed on God.

MY son, suffer me to do with thee what I please, I know what is expedient for thee.

Thou thinkest as man; thou judgest in many things as human feelings persuade thee.

O LORD, what Thou sayest is true. Thy anxiety for me is greater[o] than all the care that I can take for myself.

For he standeth but very totteringly, who casteth not all his anxiety upon Thee.

O Lord, if only my will may remain right and firm towards Thee, do with me whatsoever it shall please Thee.

For it cannot be any thing but good, whatsoever Thou shalt do with me.

II. If it be Thy will I should be in darkness, be Thou blessed; and if it be Thy will I should be in light, be Thou again blessed. If Thou vouchsafe to comfort me, be Thou blessed; and if Thou wilt have me afflicted, be Thou ever equally blessed.

MY son, such as this ought to be thy state, if thou desire to walk with Me.

Thou oughtest to be as ready to suffer as to rejoice.

Thou oughtest as cheerfully to be destitute and poor, as full and rich.

III. O LORD, for Thy sake, I will cheerfully suffer[p] whatever shall come on me with Thy permission.

[n] Ps. ciii. [9]. [o] Matt. vi. [30]; John vi. [20]. [p] Job ii. [10].

From Thy hand I am willing to receive indifferently
od and evil, sweet and bitter, joy and sorrow, and
all that befalleth me I will be thankful.
Keep me safe from all sin, and I shall fear neither
ath [q] nor hell.
So as Thou dost not cast me from Thee for ever,
r blot me out of the book of life, whatever tribu-
ion may befall me shall not hurt me.

CHAP. XVIII.

That Temporal Miseries must be borne patiently, after the Example of Christ.

MY son, I descended from Heaven [r] for thy salva-
n; I took upon Me thy miseries [s], not necessity but
rity drawing Me thereto; that thou thyself might-
learn patience, and bear temporal miseries without
dging.
For from the hour of My birth [t], even until My
th on the cross, I was not without suffering of
f.
suffered great want of things temporal; I often
rd many complaints against Me; I endured with
ignity disgraces and revilings; in return for bene-
I received ingratitude; for miracles, blasphemies;
[heavenly] doctrine, reproofs.

I. O LORD, for that Thou wert patient in Thy life-
e, herein especially fulfilling the commandment of
r Father [u]; it is reason that I, a most miserable
ner, should bear myself patiently according to Thy
, and for my soul's welfare endure the burden of
; corruptible life as long as Thou Thyself shall
ose [for me].
For although this present life be burdensome to our
ings, yet notwithstanding it is now by Thy grace
de very gainful; and by Thy example and the

[q] Ps. xxiii. [4]. [r] John iii. [13]. [s] Isa. liii. [4].
[t] Luke ii. [7]. [u] John v. [30].

footsteps of Thy Saints, more bright and end
the weak.

It is, too, much more full of consolation th
formerly in the old Law, when the gate of H
mained shut; and the way also to Heaver
more obscure, when so few took care to seek
kingdom of Heaven[x].

Moreover also they who then were just anc
should be saved, could not enter into the
kingdom, before Thy Passion, and the due
tion] of Thy holy death.

III. O how great thanks am I bound to re
Thee, that Thou hast vouchsafed to shew unt
to all faithful people the good and the rigl
Thine eternal kingdom.

For Thy life is our way, and by holy pa
walk toward Thee, who art our Crown.

If Thou hadst not gone before us and t
who would have cared to follow?

Alas, how many would remain behind anc
if they considered not Thy most noble examp

Behold, we are even yet lukewarm, though
heard of so many of Thy miracles and d
what would become of us, if we had not
Light[y] whereby to follow Thee!

CHAP. XIX.

Of the Endurance of Injuries, and of the Pro of True Patience.

WHAT is it thou sayest, My son? Cease to
when thou considerest My Passion, and [the s
of other holy persons.

Thou hast not yet made resistance unto bl
It is but little which thou sufferest, in co
of those who suffered so much, who were so
tempted, so grievously afflicted, so many w
and exercised[a].

[x] Matt. vii. [14]. [y] John xii. [46]. [a] Heb. xi. [37].

'hou oughtest therefore to call to mind the more vy sufferings of others, that so thou mayest the .er bear thy own very small troubles.

.nd if they seem unto thee not very small, then be-e lest thy impatience be the cause thereof.

Iowever, whether they be small or whether they be .t, endeavour patiently to undergo them all.

I. The better thou disposest thyself to suffering, so :h the more wisely thou doest, and so much the .ter reward shalt thou receive; thou shalt also :e easily endure it, if both in mind and by habit .1 art diligently prepared thereunto.

)o not say, 'I cannot endure to suffer these things the hands of such an one, nor ought I to en-e things of this sort; for he hath done me great ng, and reproacheth me with things which I never .ght of; but of another I will willingly suffer, that f they are also things which I shall see I ought uffer.'

uch a thought is foolish; it considereth not the .ue of patience, nor by whom it will be to be vned; but rather, weigheth too exactly the persons, the injuries offered to itself.

II. He is not truly patient, who is willing to suffer r so much as he thinks good, and from whom he .ses.

ut the truly patient man minds not by whom he xercised, whether by his superiors, by one of his als, or by an inferior; whether by a good and holy .1, or by one that is perverse and unworthy.

ut indifferently from every creature, how much ver, or how often soever any thing adverse befals , he takes it all thankfully as from the hands of l, and esteems it a great gain:

'or with God it is impossible that any thing, how .ll soever, if only it be suffered for God's sake, uld pass without its reward.

V. Be thou therefore [always] prepared for the .t, if thou *wilt have* the victory.

Without a combat thou canst not attain unto the crown of patience [b].

If thou art unwilling to suffer, thou refusest to be crowned. But if thou desire to be crowned, fight manfully, endure patiently.

Without labour there is no arriving at rest, nor without fighting can the victory be reached.

O LORD, let that become possible to me by Thy grace, which by nature seems impossible to me.

Thou knowest that I am able to suffer but little, and that I am quickly cast down, when a slight adversity ariseth.

For Thy Name's sake, let every exercise of tribulation be made amiable and desirable to me; for to suffer and to be disquieted for Thy sake, is very wholesome for my soul.

CHAP. XX.

Of the Acknowledging of our own Infirmities; and of the Miseries of this Life.

I WILL confess against myself mine own unrighteousness [c]; I will confess my weakness unto Thee, O Lord.

Oftentimes a small matter it is that makes me sad and dejected.

I resolve that I will act with courage, but when even a small temptation comes, I am at once in a great strait.

It is sometimes a very trifle, whence a great temptation arises.

And whilst I am thinking myself tolerably safe, and when I least expect it, I sometimes find myself almost entirely overcome by a slight breath.

II. Behold therefore, O Lord, my low state [d], and my frailty every way known unto Thee.

Have mercy on me, and deliver me out of the mire,

[b] 2 Tim. ii. [3—5]. [c] Psalm xxxii. [5]. [d] Psalm xxv. [18].

that I may not stick fast therein [e], may not remain utterly cast down for ever.

This is that which oftentimes strikes me backwards, and confounds me in Thy sight, that I am so subject to fall, and weak in resisting my passions.

And although I do not altogether consent, yet their continued assaults are troublesome and grievous unto me; and it is very exceedingly irksome to live thus daily in conflict.

From hence my weakness becomes known unto me, in that hateful fancies do always much more easily rush into [my mind] than depart [from it].

III. Most mighty God of Israel, Thou zealous Lover of faithful souls! O that Thou wouldst consider the labour and sorrow of Thy servant, and assist him in all things whatsoever he undertaketh.

Strengthen me with heavenly courage, lest the old man, the miserable flesh, not as yet fully subject to the Spirit, prevail and get the upper hand; against which, it will be needful for me to fight, as long as I breathe in this miserable life.

Alas, what a kind of life is this, where tribulation and miseries are never wanting; where all is full of snares, and enemies!

For when one tribulation or temptation retreateth, another cometh on; yea and while the first conflict is yet lasting, many others come unexpected one after another.

IV. And how can a life be loved that hath so many embitterments, and is subject to so many calamities and miseries?

How too can it be called a life, that begetteth so many deaths and plagues?

And yet it is the object of men's love, and many seek to delight themselves therein.

The world is oftentimes blamed for being deceitful and vain, and yet men do not easily part with it, because the desires of the flesh bear so great a sway.

[e] Psalm lxix. [14].

But some things draw us to love the world, others to contemn it.

The lust of the flesh, the lust of the eyes, and the pride of life [f], do draw us to the love of the world; but the pains and miseries that do justly follow them cause a hatred of the world and a loathsomeness thereof.

V. But alas, the fondness for vicious pleasures overcometh the mind of him who is addicted to the world; and he esteemeth it a delight to be under thorns [g], because he hath neither seen nor tasted the sweetness of God, and the inward pleasantness of virtue.

But they who perfectly contemn the world, and study to live to God under holy discipline, these are not ignorant of the Divine sweetness promised to those who truly forsake the world; they also very clearly see how grievously the world erreth, and how it is in many ways deceived.

CHAP. XXI.

That we are to Rest in God above all Things which are Good, and above all His own Gifts.

ABOVE all things, and in all things, O my soul, thou shalt rest in the Lord alway, for He Himself is the everlasting Rest of the Saints.

Grant me, O most sweet and loving JESUS, to rest in Thee above all creatures [h], above all health and beauty, above all glory and honour, above all power and dignity, above all knowledge and subtilty, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all desert and desire:

Above all gifts and favours that Thou canst give and impart unto us, above all mirth and jubilee that the mind of man can receive and feel:

Finally above Angels and Archangels, and above *all the Heavenly* host, above all things visible and *invisible, and above* all that Thou art not, O my God.

[f] *1 John ii. [16].* [g] Job xxx. [7]. [h] Rom. viii. [19—22].

Because Thou, O Lord my God, art supremely above all; Thou alone art most high, Thou alone powerful, Thou alone most full and sufficient, alone most sweet and most full of consolation:
ou alone art most lovely and loving, Thou alone noble and glorious above all things, in whom all things together both perfectly are, and ever have and shall be.
d therefore it is too small, and unsatisfying, soever Thou bestowest on me besides Thyself, or lest unto me of Thyself, or promisest, whilst Thou ot seen, and not fully obtained.
r surely my heart cannot truly rest, nor be en-contented, unless it rest in Thee, and surmount ts and all creatures whatsoever.
. O Thou most beloved spouse [of my soul], Christ, Thou most pure Lover, Thou Lord of eation: O that I had the wings of true liberty, might flee away and rest in Thee[j]!
when shall it be fully granted me, to consider in ness of mind and see how sweet Thou art, my God?
ien shall I fully gather up myself into Thee, that ason of my love to Thee I may not feel myself, Thee alone, above all sense and measure, in a er not known unto every one[k]!
: now I oftentimes sigh, and bear my infelicity grief.
:ause many evils occur in this vale of miseries, ı do often trouble, grieve, and overcloud me; hinder and distract me, allure and entangle me, ıt I can have no free access unto Thee, nor enjoy weet welcomings which are ever ready with the :d spirits.
let my sighs move Thee, and my manifold de-on here on earth.
. O JESU, Thou brightness of eternal glory, Thou ort of the pilgrim soul, with Thee is my tongue

[j] Psalm lv. [6]. [k] Dan. x. [11].

without voice, and my very silence speaketh unto Thee.

How long doth my Lord delay to come?

Let Him come unto me His poor despised servant, and let Him make me glad. Let Him put forth His hand, and deliver a poor wretch from all anguish.

Come, O come; for without Thee I shall have no joyful day nor hour; for Thou art my joy, and without Thee my table is empty.

A wretched creature am I, and in a manner imprisoned and loaded with fetters, until Thou refresh me with the light of Thy presence, and grant me liberty, and shew a friendly countenance toward me.

V. Let others seek what they please instead of Thee; but for me, nothing else doth nor shall delight me, but Thou only, my God, my hope, my everlasting salvation.

I will not hold my peace, nor cease to pray, until Thy grace return again, and Thou speak inwardly unto me.

BEHOLD, here I am. Behold, I come unto thee, because thou hast called upon Me. Thy tears and the desire of thy soul, thy humiliation and thy contrition of heart, have inclined and brought Me unto thee.

And I said, LORD, I have called upon Thee, and have desired to enjoy Thee, being ready to refuse all things for Thy sake.

For Thou first hast stirred me up that I might seek Thee.

Blessed be Thou therefore, O Lord, that hast shewed this goodness to Thy servant, according to the multitude of Thy mercies.

VI. What hath Thy servant more to say before Thee? he can only greatly humble himself in Thy sight, ever mindful of his own iniquity and vileness.

For there is none like unto Thee[1] in all the wonderful things of Heaven and earth.

[1] Psalm lxxxvi. [8].

ks are very good, Thy judgments true, and
ovidence the universe is governed.
ierefore and glory be unto Thee, O Wisdom
her: let my mouth, my soul, and all crea-
her, praise and bless Thee.

CHAP. XXII.

he Remembrance of God's Manifold Benefits.

) Lord, my heart in Thy law, and teach me
Thy commandments [m].
ıe to understand Thy will, and with great
ınd diligent consideration to remember Thy
ı well in general as in particular, that hence-
may be able worthily to give Thee thanks.
now, and confess, that I am not able, even
st point, to give Thee due thanks for the
ıich Thou bestowest upon me.
ss than the least of all Thy benefits: and
ısider Thine excellency, the greatness thereof
/ spirit to faint.
hat we have in soul and in body, and what-
possess outwardly or inwardly, naturally or
ally, are Thy benefits, and do proclaim
ntiful, merciful, and good, from whom we
ved all good things.
h one have received more, another less, all
nding are Thine, and without Thee even the
ing cannot be had.
hath received the greatest cannot glory of
esert, nor extol himself above others, nor
· the lesser; for he is the greatest and the
ascribeth least unto himself, and who in
thanks is the most humble and the most

that esteemeth himself viler than all men,
:h himself most unworthy, is fittest to receive
r blessings.

[m] Psalm cxix.

III. But he that hath received fewer, ought not to be out of heart, nor to take it grievously, nor envy them that are enriched with greater store; but rather he should turn his mind to Thee, and exceedingly praise Thy goodness, for that Thou bestowest Thy gifts so bountifully, so freely, and so willingly, without respect of persons.

All things proceed from Thee, and therefore in all Thou art to be praised.

Thou knowest what is fit to be given to every one; and why this man should have less and that more, it is not for us to judge, but for Thee who dost exactly mark every one's deserts.

IV. Wherefore, O Lord God, I even esteem it a great mercy, not to have much of that which outwardly and in the opinion of men seems worthy of glory and applause. For so it is, that he who considers the poverty and unworthiness of his own person, should be so far from conceiving grief or sadness, or from being cast down thereat, that he rather should take great comfort, and be glad; because Thou, O God, hast chosen the poor and humble and the despised of this world for Thyself[n], for Thy familiar and domestic attendants.

Witnesses are Thy Apostles themselves, whom Thou hast made princes over all the earth[o].

And yet they lived in the world without complaint[p], so humble and simple, without all malice and deceit, that they even rejoiced to suffer reproach for Thy Name[q]; and what the world abhorreth, they embraced with great affection.

V. When therefore a man loveth Thee and acknowledgeth Thy benefits, nothing ought so to rejoice him as Thy will toward him, and the good pleasure of Thine eternal appointment.

And herewith he ought to be so contented and comforted, that he would as willingly be the least, as another would wish to be the greatest.

[n] 1 Cor. i. [27, 28]. [o] Ps. xlv. [16]. [p] 1 Thess. ii. [10]. [q] Acts v. [41].

l too be as peaceable and contented in the
ıs in the first; as willing to be a despised
)f no name or character, as to be preferred
efore others, and to be greater in the world

will and the love of Thy glory ought to
d before all things, and to comfort him
please him better, than all the benefits
ther hath received, or may receive.

CHAP. XXIII.

our Things that bring much Inward Peace.

now will I teach thee the way of peace and

I beseech Thee, do as Thou sayest, for
htful to me to hear.

ROUS, MY SON, TO DO THE WILL OF AN-
THER THAN THINE OWN[r].
ALWAYS TO HAVE LESS RATHER THAN

WAYS THE LOWEST PLACE, AND TO BE
TO EVERY ONE[s].
WAYS, AND PRAY, THAT THE WILL OF
BE WHOLLY FULFILLED IN THEE[t].
such a man entereth within the borders of
est.
rd, this short discourse of Thine containeth
much perfection[z].
e to be spoken, but full of meaning, and
ı fruit.
could faithfully be kept by me, I ought not
ily disturbed.
ften as I feel myself unquiet and weighed
d that I have gone back from this doc-

i. [39]; John v. [30], vi. [38]. [r] 1 Cor. x. [24].
v. [20]. [s] Matt. vi. [10]. [z] Matt. v. [48].

But Thou who canst do all things, and ever lovest the profiting of my soul, increase in me Thy grace, that I may be able to fulfil Thy words, and to work out mine own salvation.

A Prayer against evil thoughts.

III. O LORD my God, be not Thou far from me; my God, have regard to help me[y]: for there have risen up against me sundry thoughts, and great fears, afflicting my soul.

How shall I pass through unhurt? how shall I break them to pieces?

"I will go before thee (saith He), and will humble the great ones of the earth; I will open the doors of the prison, and reveal unto thee hidden secrets[z]."

Do, O Lord, as Thou sayest, and let all my evil thoughts fly from before Thy face.

This is my hope, my one only consolation, to flee unto Thee in every tribulation, to trust in Thee, to call upon Thee from my inmost heart, and to wait patiently for Thy consolation.

A Prayer for mental illumination.

IV. O merciful JESUS, enlighten Thou me with a clear shining inward light, and remove away all darkness from the habitation of my heart.

Repress Thou my many wandering thoughts, and break in pieces those temptations which violently assault me.

Fight Thou strongly for me, and vanquish the evil beasts, I mean the alluring desires of the flesh; that so peace may be obtained by Thy power, and that Thine abundant praise may resound in Thy holy court, that is, in a pure conscience.

Command the winds and tempests; say unto the sea, Be still[a]; say to the north wind, Blow not; and there shall be a great calm.

[y] Psalm lxxi. [12]. [z] Isaiah xlv. [2, 3]. [a] Matt. viii. [26].

nd out Thy light and Thy truth [b], that they ne upon the earth; for until thou enlighten a but as earth without form and void.
forth Thy grace from above, imbue my heart ıvenly dew, supply fresh streams of devotion, the face of the earth, that it may bring forth ıd and excellent.
'hou up my mind which is pressed down by f sins, and draw up my whole desire to things /; that having tasted the sweetness of supernal ss, it may be irksome to me even to think about things.
Thou pluck me away, and deliver me from ıitory consolation of creatures; for no created n give full comfort and rest to my desires.
Thou me to Thyself with an inseparable band ; for Thou even alone dost satisfy him that Thee, and without Thee all things are vain olous.

CHAP. XXIV.

avoiding Curious Enquiry into other Men's Lives.

ıon, be not curious, nor trouble thyself with ieties [c].
is this or that to thee? follow thou Me [d].
/hat is it to thee, whether that man be such or whether this man do or speak this or that?
shalt not need to answer for others, but shalt count for thyself [e]; why therefore dost thou e thyself?
ld, I know every one, and do see all things e done under the sun; also I understand how th every one, what he thinks, what he wishes, what his intentions aim.
Me therefore all things are to be committed; thou keep thyself gently at peace, and let go uiet, to be as unquiet as they will.

[b] Ps. xliii. [3]. John xxi. [22].
[c] Ecclus. iii. [23]; 1 Tim. v. [13].
[d] Gal. vi. [4, 5].

Whatsoever they shall have done or said, shall come upon themselves, for Me they cannot deceive.

II. Be not careful for the shadow of a great name, or for the familiar friendship of many, or for the private affection of men.

For these things both distract the heart, and greatly darken it.

Willingly would I speak My word, and reveal My secrets unto thee, if thou wouldest diligently observe My coming, and open unto Me the door of thine heart.

Be thou circumspect, and watchful in prayer, and in all things humble thyself.

CHAP. XXV.

Wherein firm Peace of Heart and true Spiritual Progress consisteth.

My son, I have spoken; "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you[f]."

Peace is what all desire, but all do not care for the things that pertain unto true peace.

My peace is with the humble and gentle of heart; in much patience shall thy peace be.

If thou wilt hear Me and follow My voice, thou shalt be able to enjoy much peace.

What then shall I do, Lord?

In every matter look to thyself, what thou doest and what thou sayest; and direct thy whole attention unto this, that thou mayest please Me alone, and neither desire or seek any thing besides Me.

But of the words or deeds of others judge nothing rashly; neither do thou entangle thyself with things not committed unto thee; and doing thus thou mayest be little or seldom disturbed.

[f] John xiv. [27].

II. But never to feel any disturbance at all, nor to suffer any trouble of mind or body, belongs not to this life, but to the state of eternal Rest.

Think not therefore that thou hast found true peace, if thou feel no heaviness; nor that then all is well, if thou art vexed with no adversary; nor that 'to be perfect,' is to have all things done according to thy desire.

Neither do thou then esteem at all highly of thyself, or account thyself to be specially beloved, if thou be in a state of great devotion and sweetness; for it is not by these things that a true lover of virtue is known, nor doth the [spiritual] progress and perfection of a man consist in these things.

III. WHEREIN then, O Lord, [doth it consist?]

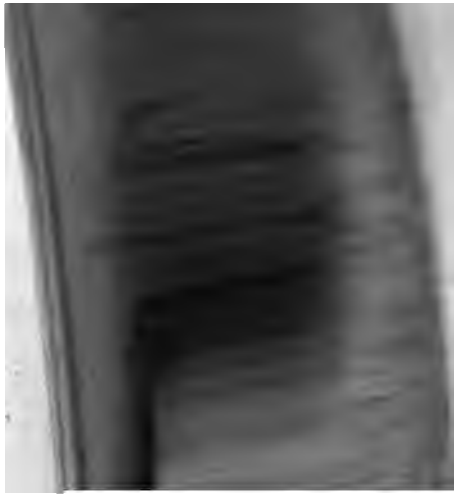
IN giving thyself over with all thy heart to the Divine Will, not seeking thine own interest, either in great matters or in small, either in time or in eternity.

So shalt thou keep one and the same countenance, always with thanksgiving, both in prosperity and adversity, weighing all things with an equal balance.

Be thou of such courage, and so patient in hope, that when inward comfort is withdrawn, thou mayest prepare thy heart to suffer even greater things; and do not justify thyself, as though thou oughtest not to suffer these afflictions or any so great, but justify Me in whatsoever I appoint, and [still] praise My Holy Name.

Then shalt thou walk in the true and right way of peace, and thou shalt have undoubted hope to see My face again with great delight.

For if thou attain to the full contempt of thyself, know that thou shalt then enjoy abundance of peace, as great as this thy state of sojourning is capable of.



saries for the maintenance of the body, are burdensome unto a fervent spirit.

Grant me to use such refreshments moderately, and not to be entangled with an over-great desire of them.

It is not lawful to cast away all things, because nature is to be sustained; but to require superfluities, and those things that are merely pleasurable, the holy law forbiddeth us; for then the flesh would rebel against the Spirit. Herein, I beseech Thee, let Thy hand govern me and teach me, that I may not exceed [the due bounds].

CHAP. XXVII.

That it is Private Love which most hindereth from the Chiefest Good.

My son, thou oughtest to give all for all, and to be nothing of thyself.

Know thou, that the love of thyself doth thee more hurt than anything in the world.

According to the love and affection which thou bearest towards any thing, so doth it more or less cleave to thee.

If thy love be pure[i], simple and well-ordered, thou shalt be free from the bondage of things.

Do not covet that which it is not lawful for thee to have. Do not have that which may entangle thee, and deprive thee of inward liberty.

Strange it is that thou committest not thyself wholly unto Me, from the bottom of thy heart, with all things thou canst have or desire.

II. Why dost thou consume thyself with vain grief[k]? why weary thyself with superfluous cares?

Stand to My good will, and thou shalt suffer no detriment at all.

If thou seek this or that, and wouldest be in such *or such a place, the* better to enjoy thy own profit *and pleasure, thou* shalt never be at quiet, nor free

[i] *Matt. vi. [22].* [k] Exodus xviii. [18]; Mic. iv. [9].

from trouble of mind; for in every instance some what will be wanting, and in every place there wi be some one to cross thee.

III. Man's welfare then lies not in obtaining an multiplying any external things, but rather in de spising them, and utterly rooting them out from th heart.

And this thou must understand not of income an wealth only, but of seeking after honour also, and th desire of vain praise, all which must pass away wit this world.

The place availeth little if the spirit of fervou be wanting, neither shall that peace long continu which is sought from without [l]; if the state of th heart be destitute of a true foundation, that is, un less thou stand stedfast in Me, thou mayest chang but not better thyself.

For when occasion arises, and is laid hold of, tho shalt find what thou didst flee from, and more too.

A Prayer for a clean heart, and Heavenly Wisdom.

IV. STRENGTHEN me, O God, by the grace of Th Holy Spirit [m].

Grant me to be strengthened with might in th inner man [n], and to empty my heart of all useless ca and anguish [o]; not to be drawn away with sundr desires of any thing whatever, whether mean or pr cious, but to look on all things as passing away, and c myself also no less as about to pass away with them.

For nothing is permanent under the sun, where a things are vanity and vexation of spirit [p]. O how wi is he that so considereth them!

V. O Lord, grant me Heavenly wisdom [q], that I ma learn above all things to seek and to find Thee, abo all things to relish and to love Thee, and to think all other things as being, what indeed they are, at th disposal of Thy wisdom.

[l] Isaiah xli. [13]. [m] Psalm li. [12]. [n] Eph. iii. [16].
[o] Matt. vi. [34]. [p] Eccles. i. [14], ii. [17, 26]. [q] Wisd. ix. [4].

me prudently to avoid him that flatters me,
ıdure patiently him that contradicts me.
se it is a great part of wisdom not to be moved
ry wind of words [r], nor to give ear to an ill
; siren; for thus we shall go on securely in
which we have begun.

CHAP. XXVIII.

Against the Tongues of Slanderers.

ɔn, take it not grievously if some think ill of
nd speak that which thou wouldest not wil-
ar.
oughtest to judge the worst of thyself, and to
man weaker than thyself.
ıu dost walk inwardly, thou wilt not much
:eting words outwardly.
ıo small prudence to keep silence in an evil
d inwardly to turn thyself to Me, and not to
led by the judgment of men.
:t not thy peace be in the tongues of men;
her they interpret well or ill of thee thou art
:fore another man. Where are true peace and
y? are they not in Me [t]?
ıe that neither coveteth to please men, nor
o displease them, shall enjoy much peace.
inordinate love and vain fear ariseth all dis-
ɜ of heart and distraction of the mind.

CHAP. XXIX.

w we ought to call upon God, and to bless Him, when Tribulation is upon us.

ED be Thy Name, O Lord, for ever [u]; for
Thy will that this temptation and tribulation
ome upon me.
ıot escape it, but must needs flee to Thee, that
ıyest help me, and turn it to my good.

[r] [14]. [s] 1 Cor. iv. [13]. [t] John xvi. [33].
[u] Job i. [21]; Psalm cxiii. [2].

Lord, I am now in affliction, and my heart is at ease, for I am much troubled with the pres suffering.

And now, O Beloved Father, what shall I say I am caught amidst straits; save Thou me fr this hour.

Yet therefore came I unto this hour, that Th mayest be glorified, when I shall have been grea humbled, and by Thee delivered.

Let it please Thee, Lord, to deliver me[y]; for, p wretch that I am, what can I do, and whither sh I go without Thee?

Grant me patience, O Lord, even now in this em gency. Help me, my God, and then I will not fe how grievously soever I be afflicted.

II. And now amidst these my troubles what sh I say?

Lord, Thy will be done[z]; I have well deserved be afflicted and weighed down.

Therefore I ought to bear it; and O that I m bear it with patience, until the tempest pass over, a all be well again, or even better!

Howbeit Thy Omnipotent hand is able to take ev this temptation from me, and to assuage the violer thereof, that I utterly sink not under it; as oftentin heretofore Thou hast dealt with me, O my God, Mercy!

And the more difficult it is to me, so much the m easy to Thee is this change of the right hand of t Most High.

CHAP. XXX.

Of craving the Divine Aid, and Confidence of recovering Grace.

My son, I am the Lord, that giveth strength in t day of tribulation[a].

[z] Matt. xxvi. [or John xii. 27]. [a] Matt. vi. [10].

[y] Psalm xl. [13]. [a] Nahum i. [7].

me thou unto Me, when it is not well with thee [b].
is is that which most of all hindereth Heavenly
lation, that thou art too slow in turning thyself
prayer.
r before thou dost earnestly supplicate Me, thou
st in the meanwhile many comforts, and refresh-
yself in outward things.
d hence it comes to pass that all doth little profit
until thou well consider that I am He who do
e them that trust in Me; and that out of Me,
is neither powerful help, nor profitable counsel,
isting remedy.
t do thou, having now recovered breath after the
est, gather strength again in the light of My
ies; for I am at hand (saith the Lord) to repair
ot only entirely, but also abundantly and in most
iful measure.
Is there any thing hard to Me? or shall I be like
hat saith and doeth not [c]?
here is thy faith? stand firmly and with per-
ance; take courage and be patient; comfort will
to thee in due time.
ait, wait [I say], for Me: I will come and take
of thee.
is a temptation that vexeth thee, and a vain fear
affrighteth thee.
hat else doth anxiety about future contingencies
thee, but sorrow upon sorrow? "Sufficient for
ay is the evil thereof [d]."
is a vain thing and unprofitable, to be either dis-
d or pleased about future things, which perhaps
never come to pass.
. But it is incident to man, to be deluded with
imaginations; and a sign of a mind as yet weak,
so easily drawn away by the suggestions of the
ny.
r so he may delude and deceive thee, he careth
whether it be by true or by false propositions; nor

[b] Matt. xi. [28]. [c] Matt. xxiii. [3]. [d] Matt. vi. [34].

whether he overthrow thee with the love of pre
or the fear of future things.

Let not therefore thy heart be troubled, nei
let it fear.

Trust in Me, and put thy confidence in My mer

When thou thinkest thyself farthest off from
oftentimes I am nearest unto thee.

When thou countest almost all to be lost, then o
times the greatest gain of reward is close at hand.

All is not lost, when any thing falleth out contra

Thou oughtest not to judge according to pre
feeling; nor so to take any grief, or give thyself
to it, from whencesoever it cometh, as though all h
of escape were quite taken away.

IV. Think not thyself wholly left, although f
time I have sent thee some tribulation, or even
withdrawn thy desired comfort; for this is the w
the Kingdom of Heaven.

And without doubt it is more expedient for
and the rest of My servants, that ye be exer
with adversities, than that ye should have all th
according to your desires.

I know the secret thoughts of thy heart, and
it is very expedient for thy welfare, that thou be
sometimes without taste [of spiritual sweetness,
in a dry condition], lest perhaps thou shouldes
puffed up with thy prosperous estate, and shou
be willing to please thyself in that which thou art

That which I have given, I can take away;
I can restore it again when I please.

V. When I give it, it is Mine; when I with
it, I take not any thing that is thine; for Mi
every good gift and every perfect gift[f].

If I send upon thee affliction, or any cross what
repine not, nor let thy heart fail thee; I can qui
succour thee, and turn all thy heaviness into joy.

Howbeit I am righteous, and greatly to be pra
when I deal thus with thee.

[e] *Psalm* xci. [2].

[f] James i. [17].

, If thou art wise, and considerest what the truth
ou never oughtest to mourn dejectedly for any
sity that befalleth thee, but rather to rejoice and
hanks.
ı, thou wilt account this thine especial joy, that
ct thee with sorrows, and do not spare thee.
s the Father hath loved Me, I also love you[g]," I unto My beloved disciples; whom certainly t not out to temporal joys, but to great conflicts; o honours, but to contempts; not to idleness, o labours; not to rest, but to bring forth much with patience. Remember thou these words, son!

CHAP. XXXI.

he Contempt of All Creatures, to find out the Creator.

LORD, I stand much in need of yet greater grace, ught to reach that pitch, where neither man nor reature shall be a hindrance unto me.
r as long as any thing holds me back, I cannot take my flight to Thee.
was longing to fly freely who said, "O that l wings like a dove, and I will flee away and rest[h]!"
ıat is more at rest than the single eye[i]? and is more free than he that desireth nothing upon ?
man ought therefore to mount over all creatures, perfectly to go out of himself and stand in a sort stacy of mind, and [so] see that Thou, the Creator things, hast nothing amongst creatures like unto elf.
ıless too a man be disengaged from [the affection ıll creatures, he cannot with freedom of mind d unto divine things.
r that is the reason why there are few contem- re men to be found, because few have the know-

[g] John xv. [9]. [h] Psalm lv. [6]. [i] Matt. vi. [22].

ledge to withdraw themselves fully from perishing creatures.

II. To obtain this there is need of much grace, which may elevate the soul, and carry it away above itself.

And unless a man be elevated in spirit, and freed from all creatures, and wholly united unto God, whatsoever he knoweth, and whatsoever he hath, is of no great weight.

For a long while shall he be small, and lie [grovelling] below, whoever he be that esteemeth any thing great, but the One only Infinite Eternal Good.

And whatsoever is not God, is nothing, and ought to be accounted as nothing.

There is great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious clerk.

Far more noble is that learning which floweth from above, from the Divine influence, than that which is painfully acquired by the wit of man.

III. There are many that desire contemplation, but they have no mind to practise the things that are required thereunto.

It is also a great hindrance, that men rest in signs and sensible things, and take little care about the perfect mortification of themselves.

I know not what it is, or by what spirit we are led, or what we pretend, we that seem to be called spiritual, that we take so much pains, and are so full of anxiety about transitory and mean things, while we scarcely at all, or but seldom, think of our own inward concernments, with full recollection of mind.

IV. Alas, presently after a slight recollection we break out again, and weigh not our works with diligent and strict examination.

We mind not where our affections lie, nor bewail the impurity that is in all our actions.

For "all flesh had corrupted his way," and therefore did the great deluge ensue[k].

[k] Gen. vi. [12], vii. [21].

then our inward affection is much corrupted,
ns thence proceeding must needs be corrupted
ing proof of the want of internal vigour.
a pure heart proceedeth the fruit of a good

e ask how much a man has done, but from
gree of virtuous principle he acts, is not so
weighed.
ıquire whether he has been courageous, rich,
ıe, skilful, a good writer, a good singer, or
labourer; but how poor he is in spirit, how
ınd meek, how devout and spiritual, is seldom
)f.
e respecteth the outward things of a man.
ırneth itself to the inward.
ne is often disappointed; the other hath her
God, and so is not deceived.

CHAP. XXXII.

elf-Denial, and Renouncing every Evil Appetite.

ın, thou canst not possess perfect liberty unless
olly renounce thyself[1].
are but in fetters, all who merely seek their
:rest, and are lovers of themselves; covetous
', inquisitive, gossiping, always seeking what
nd delicate, not the things of JESUS Christ,
ıtimes devising and framing that which will
inue.
l that is not of God shall perish.
this short and complete saying: 'Forsake
hou shalt find all.' Leave concupiscence and
lt find rest.
ı this thoroughly in thy mind, and when thou
lled it, thou shalt understand all things.

LORD, this is not the work of one day, nor

[1] Matt. xvi. [24], xix. [21].

children's sport; yea rather in this short word is i
cluded all the perfection of religious persons.

III. My son, thou oughtest not to turn away, r
at once to be cast down, when thou hearest of t
way of the perfect; but shouldest rather be stir
up to higher things, at least in desire to sigh af
them.

I would it were so with thee, and thou wert arri
at this, to be no longer a lover of thyself, but di
stand merely at My beck, and at his whom I h
appointed a father over thee; then shouldest th
exceedingly please Me, and all thy life would p
away in joy and peace.

Thou hast yet many things to part with, which
less thou wholly resign up unto Me, thou shalt
attain to that which thou desirest.

"I counsel thee to buy of Me gold tried in the f
that thou mayest become rich[m];" that is, Heave
Wisdom, which treadeth under foot all that is m
and low.

Set little by earthly wisdom, and care not fondly
please others or thyself.

IV. I said, that mean things must be bought w
things which, among men, are precious and of gr
esteem.

For true Heavenly Wisdom doth seem very me
of small account, and almost forgotten among men
having no high thoughts of itself, nor seeking to
magnified upon earth. Many indeed praise it w
their mouth, but in their life they are far from it;
is it the precious pearl[n], which is hidden from man

CHAP. XXXIII.

Of Inconstancy of Heart, and of having our Final Intentions directed unto God.

My son, trust not to thy feeling, for whatever it
now, it will quickly be changed into another thing.

[m] Rev. iii. [18]. [n] Matt. xiii. [46].

s long as thou livest, thou art subject to muta-
y [o], even against thy will; so as thou art found
while merry, another while sad; one while quiet,
her while troubled; now devout, then indevout;
diligent, then listless; now grave, and then light.
ıt he that is wise and well instructed in the Spirit
deth fast upon these mutable things; not heeding
: he feeleth in himself, or which way the wind of
ıbility bloweth; but so that the whole intention of
nind tendeth to the right and best end.
ɔr thus he will be able to continue throughout one
the self-same, and unshaken; in the midst of so
y various events the single eye of his intention
g directed unceasingly towards Me.
. And the purer the eye of the intention is [p], with
ıuch the more constancy doth a man pass through
ɜeveral kinds of storms [which assail him].
ıt in many the eye of a pure intention waxes dim,
heir regard is quickly drawn aside to some plea-
ble object which meets them.
ɔr it is rare to find one who is wholly free from all
ıish of self-seeking.
ɔ of old the Jews came to Bethany to Martha and
y, not for JESUS' sake only, but that they might
Lazarus also [q].
ıe eye of our intention therefore is to be purified,
it may be single and right [r], and is to be directed
ırds Me, beyond all the various objects which may
e between.

CHAP. XXXIV.

That God is Sweet above All Things, and in All Things, to him that loveth Him.

ɜEHOLD! My God, and all things [to me].' What
I wish more, and what happier thing can I
for?

Job xiv. [2]. [p] Matt. vi. [22]. [r] Matt. vi. [22]. [q] John xii. [9].

O sweet and savoury word! to him, that is, who loveth the word, not the world nor the things that are in the world.

'My God, and all things.' To him that understandeth, enough is said; and to repeat it often, is delightful to him that loveth.

Forasmuch as when Thou art present, all things are delightful, but when Thou art absent, every thing becomes irksome.

Thou givest quietness of heart, and great peace, and festive joy.

Thou makest us to think well of all circumstances, and in all to praise Thee; neither can any thing please long without Thee; but if it must needs be pleasant and tasteful, Thy Grace must be present, and it must be seasoned with the seasoning of Thy Wisdom.

II. What will not be tasteful unto him that hath a true relish for Thee?

And him that hath no relish for Thee, what shall have power to please?

But the wise men of the world, and they also who relish the things of the flesh, are destitute of Thy wisdom[a]; for in the former is found the utmost vanity and in the latter death.

But they that follow Thee by the contempt of worldly things, and mortification of the flesh, are known to be truly wise; for they are brought over from vanity to truth, from the flesh to the spirit.

These relish God; and what good soever is found in creatures, they wholly refer unto the praise of their Maker.

Great, however, yea, very great is the difference between the sweetness of the Creator and of the creature, of Eternity and of time, of Light uncreated and of light enlightened.

III. O Everlasting Light, surpassing all created luminaries, dart Thou the beams of Thy brightness

[a] 1 Cor. i. [26]; Rom. viii. [5]; 1 John ii. [16].

from above, which may penetrate all the most inward parts of my heart.

Purify, rejoice, enlighten and enliven my spirit, with all the powers thereof, that I may cleave unto Thee with most exceeding joy and triumph.

O when will that blessed and desired hour come, that Thou mayest satisfy me with Thy Presence, and be unto me All in all.

So long as this is not granted me, I shall not have full joy.

Still, alas! the old Man doth live in me [t], he is not wholly crucified, is not perfectly dead.

Still lusteth he mightily against the Spirit, and stirreth up inward wars, nor suffereth the kingdom of the soul to be in peace.

IV. But Thou that rulest the power of the sea, and stillest the violent motion of its waves [u], arise and help me!

Scatter the nations that desire war [x]; crush Thou them in Thy might.

Display Thy wonderful works, I beseech Thee, and let Thy right hand be glorified; for there is no other hope or refuge for me, save in Thee, O Lord my God [y].

CHAP. XXXV.

That there is no Security from Temptation in this Life.

My son, thou art never secure in this life, but, as long as thou livest [z], thou shalt always need spiritual armour.

Thou dwellest among enemies, and art assaulted on the right hand and on the left [a].

If therefore thou defend not thyself on every side with the shield of patience, thou wilt not be long without a wound.

Moreover, if thou set not thy heart fixedly on Me,

[t] Rom. vii. [u] Psalm lxxxix. [9]. [x] Psalm lxviii. [30].
[y] *Psalm xxxi. [14].* [z] Job vii. [1]. [a] 2 Cor. vi. [7].

with a sincere wish to suffer all things for Me, thou wilt not be able to bear the heat of this combat, nor to attain to the palm of the blessed.

Thou oughtest therefore manfully to go through all, and to use a strong hand against whatsoever withstandeth thee.

For to him that overcometh is Manna given, and for the indolent there remaineth much misery.

II. If thou seek rest in this life, how wilt thou then attain to the everlasting Rest?

Dispose not thyself for much rest, but for great patience.

Seek true peace, not in earth, but in Heaven; not in men, nor in any other creature, but in God alone.

For the love of God thou oughtest cheerfully to undergo all things, that is to say, all labour and pain, temptation, vexation, anxiety, necessity, infirmity, injury, obloquy, reproof, humiliation, confusion, correction, and scorn [of every kind and degree].

These help to virtue; these are the trial of a novice in Christ; these frame the Heavenly Crown.

I will give an everlasting reward for a short labour, and infinite glory for transitory confusion.

III. Thinkest thou that thou shalt always have spiritual consolations at thine own will?

My saints had not such always, but they had many afflictions, and sundry temptations, and feelings of great desolateness.

Nevertheless in all these they bore themselves up patiently, and trusted rather in God than in themselves; knowing that the sufferings of this time are not worthy to be compared with the future glory [b].

Wilt thou have that at once, which many after many tears and great labours have hardly obtained?

Wait for the Lord, behave thyself manfully, and be of good courage [c]; do not distrust [Him], do not leave thy place, but steadily expose both body and soul for the glory of God.

[b] *Rom. viii. [18].* [c] Psalm xxvii. [14].

vill reward thee in most plentiful manner; I will ith thee in every tribulation.

CHAP. XXXVI.

Against the Vain Judgments of Men.

y son, cast thy heart firmly on the Lord, and fear he judgment of men, when conscience testifieth of lutifulness and innocency.
is a good and happy thing to suffer in such a way; vill this be grievous to a heart which is humble, which trusteth rather in God than in itself.
ıe most part of men are given to talk much, and :fore little confidence is to be placed [in what say].
oreover also, to satisfy all is not possible.
though Paul endeavoured to please all in the , and was made all things to all men [d], yet with it was a very small thing that he should be judged an's judgment [e].
. He did abundantly for the edification and salva- of others as much as lay in his power to do [f]; yet l he not hinder but that he was by others some- s judged, sometimes despised.
ıerefore he committed all to God, who knew all; when men spake unjust things, or thought vanities lies, and boasted themselves as they listed, he ıded himself, even to their face, with humility and :nce.
ometimes however he made answer, lest the weak ld be offended by his silence [g].
I. Who art thou that thou shouldest fear a mortal ? to-day he is, and to-morrow he is not seen [h].
:ar God, and thou shalt not shrink from the terrors en.
hat harm can the words or injuries of any man do ? he hurteth himself rather than thee, nor shall

[d] 1 Cor. ix. [22]. [e] 1 Cor. iv. [3]. [f] Col. i. [29].
[g] *Acts xxvi.; Phil. i. [14].* [h] 1 Mac. ii. [62, 63].

he be able to avoid the judgment of God [i] whosoever he be.

Do thou have God before thine eyes, and contend not with peevish words.

And though for the present thou seem to be worsted, and to suffer shame undeservedly, do not therefore repine, neither do thou lessen thy crown by impatience [k].

But rather lift thou up thine eyes unto Me in Heaven, who am able to deliver thee from all shame and wrong, and to render to every man according to his works.

CHAP. XXXVII.

Of Pure and Entire Resignation of Ourselves, for the obtaining Freedom of Heart.

MY son, forsake thyself, and thou shalt find Me [l].

Stay where thou art, making no choice, nor appropriating any thing whatever to thyself; and thou shalt always be a gainer.

For even greater grace shall be added to thee, the moment thou dost resign thyself, provided thou dost not turn back to take thyself again.

LORD, how often shall I resign myself? and wherein shall I forsake myself?

ALWAYS, yea, every hour; as well in small things as in great. I except nothing, but do desire that thou be found naked [and void] of all things.

Otherwise, how canst thou be Mine, and I thine, unless thou be stript of all self-will, both within and without?

The sooner thou doest this, the better it will be with thee; and the more fully and sincerely thou doest it, so much the more shalt thou please Me, and so much the greater shall be thy gain.

II. Some there are who resign themselves, but with

[i] *Rom. ii.* [3]; 1 Cor. xi. [32]. [k] Heb. xii. [1, 2].
[l] Matt. xvi. [24].

rtain exceptions: for they put not their full trust in od, and therefore they study how to provide for emselves.

Some also at first do offer all, but afterwards being sailed with temptation, they return again to their vn ways, and therefore make no progress in the path virtue.

These shall not attain to the true liberty of a pure art, nor to the favour of My sweetest familiarity, ıless they first make an entire resignation and a ily oblation of themselves [unto Me]. Without this, ere neither is nor can be any lasting fruitful union ith Me].

III. I have very often said unto thee, and now ain I say the same, Forsake thyself[m], resign thyself, ıd thou shalt enjoy much inward peace.

Give all for all; ask for nothing, require back noıing; abide purely and unhesitatingly in Me, and ıou shalt possess Me; thou shalt be free in heart, ıd darkness shall not tread thee down.

Let this be thy whole endeavour, this thy prayer, ıis thy desire; that thou mayest be stript of all elfishness, and with entire simplicity follow JESUS ily; mayest die to thyself, and live eternally to Me.

Then shalt thou be rid of all vain fancies, causeless erturbations, and superfluous cares.

Then also immoderate fear shall leave thee, and ıordinate love shall die.

CHAP. XXXVIII.

Of Good Government in Things External, and of having Recourse to God in Dangers.

My son, thou oughtest with all diligence to enıeavour, that in every place, and in every external ction or occupation, thou mayest be inwardly free, ıd thoroughly master of thyself; and that all things : *under thee, and not* thou under them.

[m] Matt. xvi. [24].

Thou must be lord and master of thine own actions, and not be a slave or a hireling.

Rather thou shouldest be as a freed man and a true Hebrew, passing over into the lot and freedom of the sons of God.

For they standing upon things present, contemplate things eternal.

With the left eye they look on transitory things, and with the right on the things of heaven.

They are not drawn by temporal things to cleave unto them; rather they draw temporal things to serve them well, in such ways as they are ordained by God, and appointed by the Great Work-master, who hath left nothing in His creation without due order.

II. If too in all circumstances thou stand stedfast, and do not estimate the things which thou seest and hearest by the outward appearance, nor with a carnal eye; but presently in every affair dost enter with Moses into the Tabernacle [n] to ask counsel of the Lord; thou shalt sometimes hear the Divine Oracle, and shalt return instructed concerning many things, both present and to come.

For Moses always had recourse to the Tabernacle for the deciding of doubts and questions, and fled to the help of prayer, for support under dangers and the iniquity of men.

So oughtest thou in like manner to take refuge within the closet of thine heart [o], very earnestly craving the Divine favour.

For we read, that for this cause Joshua and the children of Israel were deceived by the Gibeonites, because they asked not counsel beforehand at the mouth of the Lord [p], but trusting too easily to fair words, were deluded by counterfeit pity.

[n] Exod. xxxiii. [9]. [o] Matt. vi. [6]. [p] Josh. ix. [14].

CHAP. XXXIX.

That a Man should not be Fretful in Matters of Business.

My son, always commit thy cause to Me, I will pose well of it in due time.
Wait for My ordering of it, and thou shalt find it ll be for thy good.

) LORD, I do most cheerfully commit all unto ee, for my care can little avail.
Would that I did not so much dwell on future events, t gave myself up without reluctance to Thy good asure.

I. My son, oftentimes a man vehemently struggleth somewhat he desireth, but when he hath arrived at he beginneth to be of another mind; for the affec- ns do not long remain on one object, but rather e us from one thing to another.
It is therefore no small benefit for a man to forsake nself even in the smallest things.
II. The true profiting of a man consisteth in the ying of himself; and he that is thus self-denied, th in great freedom and security.
But the old Enemy [q], who always sets himself against that are good, ceaseth at no time from tempting, t day and night lieth grievously in wait, to cast the wary, if he can, headlong into the snare of deceit.
'Watch ye, and pray," saith the Lord, "that ye ter not into temptation [r]."

CHAP. XL.

That Man hath no Good of Himself, nor Any Thing whereof he can Glory.

"LORD, what is man, that Thou art mindful of him, the son of man, that Thou visitest him [s]?"

[q] 1 Pet. v. [8]. [r] Matt. xxvi. [41]. [s] Psalm viii. [4].

What hath man deserved, that Thou shouldest grant him Thy favour?

O Lord, what cause can I have to complain, if Thou forsake me? or if Thou do not that which I desire, what can I justly say against it?

Surely this I may truly think and say; Lord, I am nothing, I can do nothing, I have nothing that is good of myself, but in all things I am full of decay, and am ever tending to nothing.

And unless Thou help me, and inwardly inform me, I become altogether lukewarm and ready to fall to pieces.

II. But Thou, Lord, art Thyself always The Same, and endurest for ever[t]; always Good, Just, and Holy; doing all things well, justly, and holily, and ordering them in wisdom.

Whereas I that am more ready to go backward than forward, do not ever continue in one estate, for "seven times are passed over me[u]."

Nevertheless it soon becometh better, when it so pleaseth Thee, and when Thou vouchsafest to stretch forth Thy helping hand; for Thou canst help me alone without human aid, and so strengthen me, that my countenance shall be no more changed, but my heart shall be turned to Thee alone, and be at rest.

III. Wherefore, if I could once perfectly cast off all human consolation, either for the attainment of devotion, or because of mine own necessities, which enforce me to seek after Thee, (for no mortal man can comfort me,) then might I well hope in Thy grace, and rejoice in the gift of new consolation.

IV. Thanks be unto Thee, from whom all proceedeth, whensoever it goes well with me.

But I am in Thy sight mere vanity and nothing, an unconstant and weak person.

Whereof then can I glory; or for what do I desire to be respected? is it for [being] nothing? this too is most vain.

[t] Psalm cii. [12]. [u] Dan. iv. [16, 23, 32].

Mere empty glory is in truth an evil pest, the greatest of vanities; because it draweth a man from true glory, and robbeth him of Heavenly Grace.

For whilst he pleaseth himself, he displeaseth Thee; whilst he gapeth after the praise of men, he is deprived of true virtues.

V. But the true glory and holy exultation is for man to glory in Thee [x], and not in himself; to rejoice in Thy name, not in his own virtue [or strength], or to take delight in any creature except it be for Thy sake.

Praised be Thy Name, not mine; magnified be Thy work, not mine: let Thy Holy Name be blessed, but to me let no part of men's praises be given [y].

Thou art my glory, Thou art the joy of my heart.

In Thee will I glory and rejoice all the day, but as for myself, I will not glory, but in mine infirmities.

VI. Let the Jews seek honour one of another [z], will ask for that which cometh from God alone.

Truly all human glory, all temporal honour, all worldly highness, compared to Thy eternal glory, is vanity and folly.

O my God, my Truth, and my Mercy, O Blessed Trinity, to Thee alone be praise, honour, power and glory, for ever and ever.

CHAP. XLI.

Of the Contempt of all Temporal Honour.

My son, make it no matter of thine, if thou see others honoured and advanced, but thyself contemned and debased.

Lift up thy heart into Heaven to Me, and the contempt of men on earth will not grieve thee.

Lord, we are in blindness, and are quickly misled by vanity.

If I look rightly into myself, I cannot say that any

[x] Hab. iii. [18]. [y] Ps. cxiii. [3], cxv. [1]. [z] John v. [44].





creature hath ever done me wrong; and th
I cannot justly complain before Thee.

II. But because I have often and grievously
against Thee, all creatures do justly take arms
me.

Unto me, therefore, shame and contempt are
due, but unto Thee praise, honour, and glory.

And unless I prepare myself with cheerful
ness to be despised and forsaken of all creatur
to be esteemed quite entirely nothing, I cannot
inward peace and stability, nor be spiritually e
ened, nor be fully united unto Thee.

CHAP. XLII.

That our Peace is not to be set on Men.

My son, if thou rest thy peace on any pers
cause thou hast formed a high opinion of hi
because you are in daily familiar intercours
each other, thou wilt become entangled and unst

But if thou have recourse unto the ever-livi
abiding Truth, the desertion or death of a frie
not grieve thee.

Thy regard for thy friend ought to be groun
Me; and for My sake is he to be beloved, whc
he be that thou thinkest well of, and who is ve
unto thee in this life.

Without Me friendship hath no strength, n
tinuance; neither is that love true and pure,
is not knit by Me.

Thou oughtest to be so dead to such affecti
beloved friends, that (so far as thou art conc
thou wouldest choose to be without all humai
pathy.

Man approacheth so much the nearer unto
the farther he retireth from all earthly comfort.

In proportion, too, as he descendeth lowe
himself, and is meaner in his own sight, so
the higher he ascendeth unto God.

II. But he that attributeth any good unto himself, hindereth God's grace from coming unto him; because the Grace of the HOLY SPIRIT ever seeketh an humble heart[a].

If thou couldest but perfectly annihilate thyself, and empty thyself of all created love, then might I even hold Myself bound to overflow into thee with great Grace.

When thou lookest to the creatures, the countenance of the Creator is withdrawn from thee.

Learn in all things to overcome thyself, for the sake of thy Creator; then shalt thou be able to attain unto Divine knowledge.

How mean soever any thing be, if it is inordinately loved and regarded, it keeps back [the soul] from the Chiefest Good, and corrupts it.

CHAP. XLIII.

Against Vain and Secular Knowledge.

MY son, let not the sayings of men move thee, however fair and ingenious they may be. "For the Kingdom of God consisteth not in word, but in power[b]."

Give attention to My words, for they inflame the heart, and enlighten the mind; they produce compunction, and they supply abundant variety of consolation.

Never read thou the word [of God] in order to appear more learned or more wise.

Be studious for the mortification of thy sins; for this will profit thee more than the knowledge of many difficult questions.

II. When thou shalt have read and known many things, thou must needs ever return to one Beginning and Principle.

I am He that teacheth man knowledge; and I bestow on little children a clearer understanding than *can be taught by* man.

[a] *1 Pet. v.* [5]. [b] 1 Cor. iv. [20].

He to whom I speak, shall quickly be wise, and shall profit much in the Spirit.

Woe be to them that enquire many curious things of men, and take small care about the way of serving Me!

The time will come, when the Master of masters Christ the Lord of Angels, shall appear, to hear the lessons of all, that is, to examine the consciences of every one.

And then will He search Jerusalem with candles and the hidden things of darkness shall be laid open[a] and the arguings of men's tongues shall be silent.

III. I am He who in one instant do lift up the humble mind, to comprehend more reasonings of eternal Truth, than if one had studied ten years in the schools.

I teach without noise of words, without confusion of opinions, without ambition of honour, without the scuffling of arguments.

I am He who instruct men to despise earthly things, to loath things present, to seek things eternal, to relish things eternal; to flee honours, to endure offences to place all hope in Me, out of Me to desire nothing and above all things ardently to love Me.

IV. For a certain person, by loving me from the bottom of his heart, became instructed in things divine, and was wont to speak admirable truths.

He made greater progress by forsaking all things than by studying subtle niceties.

Nevertheless, to some men I speak common things to others things special; to some I gently shew Myself in signs and figures, whilst to some I reveal mysteries in much light.

The voice of books is indeed one, but it informs not all alike; for inwardly I am the teacher of the Truth the searcher of the heart, the discerner of the thoughts the promoter of the actions, distributing to every man *as I shall judge* meet.

[a] Zeph. i. [12]; 1 Cor. iv. [5].

CHAP. XLIV.

Of not fetching Trouble to Ourselves from Outward Things.

My son, in many things it is thy duty to be ignorant, ıd to esteem thyself as one dead upon the earth, and whom the whole world is crucified [d].

Many things too there are which it is thy duty to ıss by with a deaf ear, that so thou mayest be more indful of those which belong unto thy peace.

It is more profitable to turn away one's eyes from ıpleasing subjects, and to leave each person to his vn opinion, than to give attendance to contentious scourses.

If all stand well betwixt God and thee, and thou hast is judgment in thy mind, thou shalt very easily enıre to be as one defeated.

II. O Lord, to what a pass are we come! Behold, e bewail a temporal loss, for a pitiful gain we toil ıd run; while the spiritual harm we incur is forıtten, and hardly at last do we return [to a sense it].

That which little or nothing profiteth, is minded, ıd that which is especially necessary, is negligently ıssed over; because the whole man doth slide off external things, and unless he speedily recover himlf, he settleth down in them, and that willingly.

CHAP. XLV.

That Credit is not to be given to All, and that Man is prone to offend in Words.

Grant me help, O Lord, in tribulation, for vain is e help of man [e]!

How often have I not met with faithfulness there, ıere I thought myself sure of it!

How often too have I found it there, where beforeınd I *least expected it*!

[d] *Gal. vi. [14].* [e] Psalm lx. [11].

It is vain therefore to have hope in men; bu
salvation of the righteous is in Thee, O God!

Blessed be Thou, O Lord my God, in all thing
befall us.

We are weak and unstable; quickly are w
ceived and quite changed.

II. Who is he, that is able in all things so
and circumspectly to keep himself, as never to
into any deception or perplexity?

But he that trusteth in Thee, O Lord, and se
Thee with a single heart, doth not so easily slip[f].

And if he fall into any tribulation, be he ne
much entangled, yet shall he quickly either th
Thee be delivered, or by Thee be comforted
Thou wilt not forsake him that hopeth in Thee
to the end.

A friend is rare to be found, that continueth fa
in all his friend's distresses.

Thou, O Lord, even Thou alone art most faith
all times, and there is none other like unto Thee.

III. O how wise was that holy soul which said
mind is firmly settled, and is grounded in Christ

If thus it were with me, the fear of man woul
so easily vex me, nor darts of words move me.

Who has the power to foresee, who to guard ag
all future evils? If even when we do foresee t
they oftentimes hurt us, how can unforeseen
otherwise than grievously wound us?

But wretch as I am, why have I not foreseen
for myself? why too have I so easily given cre
others?

But we are men, nothing else but frail men
though by many we were to be reputed and
Angels.

Whom shall I trust, O Lord? whom shall I
but Thee? Thou art the Truth, which neithe
deceive, nor can be deceived.

And on the other side, "every man is a liar[g]"

[f] *Prov. x.* [29]. [g] Rom. iii. [4]. * See Not

unconstant, and subject to fall, especially in words; and therefore we must scarce ever immediately give credit to that which on the face of it seemeth to sound right.

IV. O with what wisdom hast thou warned us to beware of men; and, that a man's foes are they of his own household [h]; and not to give credit, if one should say, Lo here, or Lo there.

My hurt has been my instructor, and I wish it may make me more cautious, and not more unwise.

'Be wary,' saith one, 'be wary, keep to thyself what I say to thee;' and whilst I hold my peace, and think it is secret, he cannot himself keep that which he desired me to keep, but presently betrays both me and himself, and is gone.

From such mischief-making, reckless persons protect Thou me, O Lord, that I neither fall into their hands, nor ever commit such things myself.

Grant me to observe truth and constancy in my words, and to remove far from me a crafty tongue.

What I am not willing to suffer I ought by all means to beware of doing.

V. O how good is it and tending to peace, to be silent about other men, and not to believe indifferently all that is said, nor too easily to hand on reports [i].

[Also it is good] to lay one's self open to few; and ever to be seeking after Thee as the beholder of the heart [k]:

And not to be carried about with every wind of words, but to desire that all things both within and without, be accomplished according to the pleasure of Thy will.

How safe is it, for the keeping of heavenly Grace, to avoid appearances, and not to seek those things which seem to cause admiration abroad; but to pursue with all diligence the things which bring amendment of life and godly zeal.

[h] *Mic. vii. [6].* [i] Prov. xxv. [9]. [k] Isaiah xxvi. [3].

VI. How many have been the worse for having the virtue known and over-hastily commended!

How truly profitable hath grace been when preserve in silence, in this frail life, which we are told is a temptation, and warfare!

CHAP. XLVI.

Of putting our Trust in God when Evil Words arise.

My son, stand steadily, and put thy trust in Me for what are words, but words?

They fly through the air, but a stone they cann hurt.

If thou art guilty, think that thou wouldest glad amend thyself; if conscience reproach thee not, co sider that thou wouldest gladly suffer this for God sake.

Little enough it is, to suffer sometimes from word since thou hast not yet the courage to endure ha stripes.

And why do such small matters go to thy heart, b because thou art yet carnal, and regardest men mo than thou oughtest?

For it is because thou art afraid of being despise that thou art unwilling to be reproved for thy fault and seekest the shelter of excuses.

II. But look better into thyself, and thou shalt a knowledge that the world is yet alive in thee, an a vain desire to please men.

For when thou shrinkest from being abased and co founded for thy faults, it is evident thou art neith truly humble, nor truly dead to the world, nor t world crucified to thee.

But do thou give diligent ear to My word, an thou shalt not care for ten thousand words spok by men.

Behold, if all should be spoken against thee th *could be* most maliciously invented, what would

[1] Psalm xxxvii. [3].

irt thee, if thou wouldst suffer it to pass entirely vay, and make no more reckoning of it than of mote? could it pluck so much as one hair from y head[m]?

III. But he that hath no heart within him, nor hath od before his eyes, is easily moved with a word of spraise.

Whereas he that trusteth in Me, and hath no wish confide in his own judgment, shall be free from the ar of men.

For I am the Judge[n] and the discerner of all secrets: well understand how the matter passed; I know him iat offereth the injury, and him that suffereth it.

From Me proceedeth that word; by My permission iis hath happened; that the thoughts of many hearts iay be revealed[o].

I shall judge the guilty, and the innocent; but by secret judgment I have thought fit beforehand to rove them both.

IV. The testimony of men oftentimes deceiveth: ly judgment is true; it shall stand, and shall not be verthrown:

It commonly lieth hid, and is manifest but to few, nd that in special cases: yet it never erreth, nor can rr, although to the eyes of the foolish it may seem iot right.

To Me therefore men ought to have recourse in very judgment, and not to lean on their own opinion.

For the just man will not be disturbed[p], whatsoever befalleth him from God. Even if an unjust charge be wrought against him, he will not much care.

Nor again will he vainly exult, if through others he be justly vindicated.

For he considereth that I am He that searcheth the hearts and reins[q], and do judge not according to the outward face, and human appearance.

[m] *Matt. x. [30]; Luke xii. [7].* [n] Psalm vii. [8].
[o] *Luke ii. [35].* [p] Prov. xii. [13].
[q] Psalm vii. [9]; Rev. ii. [23].

For oftentimes that in My sight is found
blame, which in the judgment of men is thou
commendable.

V. O LORD GOD, the just judge, strong an
Thou who knowest the frailty and wickedness
be Thou my strength, and all my confid
mine own conscience sufficeth me not.

Thou knowest what I know not; and
under all blame I ought to humble myself
bear it meekly.

Of Thy mercy then forgive me whenever
acted otherwise, and when the next trial com
me the grace of more thorough endurance.
better to me is Thine overflowing pity for the
of pardon, than any fancied righteousness of
to ward off the latent misgivings of conscience

Although I know nothing by myself[r], yet
hereby justify myself; for without Thy mercy
sight shall no man living be justified[s].

CHAP. XLVII.

That all Grievous Things are to be endured for sake of Eternal Life.

MY son, be not wearied out by the labou
thou hast undertaken for My sake, nor let
tions cast thee down ever at all; but let My
strengthen and comfort thee under every circu

I am well able to reward thee, above all
and degree.

Thou shalt not long toil here, nor alway
pressed with griefs.

Wait a little while, and thou shalt see a sp
of thine evils.

There will come an hour when all labour an
shall cease.

Poor and brief is all that which passeth a
time.

[r] 1 Cor. iv. [4].

[s] Psalm cxliii

II. Do [in earnest] what thou doest; labour faithfully in My vineyard [t]; I will be thy recompence.

Write, read, chant, mourn, keep silence, pray, endure crosses manfully; life everlasting is worth all these conflicts, and greater than these.

Peace shall come in one day which is known unto the Lord, and it shall be not day nor night [u], (that is, of this present time,) but unceasing light, infinite brightness, stedfast peace, and secure rest.

Then thou shalt not say, "Who shall deliver me from the body of this death [x]?" nor cry, "Woe is me, that my sojourning is prolonged [y]!" for death shall be cast down headlong, and there shall be salvation which can never fail, no more anxiety, blessed joy, society sweet and noble.

III. O if thou hadst seen the everlasting crowns of the Saints in heaven [z], and with how great glory they now rejoice, who once were esteemed by the world as contemptible, and in a manner unworthy of life itself; truly thou wouldest forthwith humble thyself even to the earth, and wouldest rather seek to be under all, than to have command so much as over one.

Neither wouldest thou long for this life's pleasant days, but rather wouldst rejoice to suffer affliction for God, and esteem it thy greatest gain to be reputed as nothing amongst men.

IV. O if thou hadst a relishing of these things, and didst suffer them to sink into the bottom of thy heart, how couldest thou dare so much as once to complain?

Are not all painful labours to be endured for the sake of life eternal?

It is no small matter, to lose or to gain the Kingdom of God.

Lift up thy face therefore unto Heaven; behold, and all My saints with Me, who in this world had great conflicts, do now rejoice, are now comforted,

[t] *Matt. xx. [7].* [u] Zech. xiv. [7]. [x] Rom. vii. [24].
[y] *Psalm cxx. [5].* [z] Wisd. iii. [1–9], v. [16].

now secure, now at rest, and shall remain w
everlastingly in the Kingdom of My Father.

CHAP. XLVIII.

Of the Day of Eternity, and this Life's Straitnesse

O MOST blessed mansion of the City wh
above [a]! O most clear day of eternity, which
obscureth not, but the highest Truth ever enligh
O day ever joyful, ever secure, and never ch
into a contrary state!

O that that day might once appear, and that a
temporal things were at an end!

To the Saints indeed it shineth glowing with
terrupted brightness, but to those who are p
on the earth, it appeareth only afar off, and as t
a glass.

II. The Citizens of Heaven do know how joyf
day is, but the banished children of Eve bew
bitterness and tediousness of this.

The days of this life are few and evil [b], full of s
and straitnesses.

Here a man is defiled with many sins, en
with many passions, held fast by many fears,
with many cares, distracted with many curiosit
tangled with many vanities, compassed abou
many errors, worn away with many labours, bu
with temptations, enervated by pleasures, tor
with want.

III. O when shall these evils be at an end?
shall I be delivered from the miserable bondage
sins [c]? when shall I be mindful, O Lord, of
alone [d]? when shall I fully rejoice in Thee?

When shall I enjoy true liberty without all i
ments whatsoever, without all trouble of min
body?

When shall I have solid peace, peace secu

[a] *Rev. xxi.* [2]. [b] Job vii. [c] Rom.
[d] Psalm lxxi. [16].

disturbed, peace within and peace without, peace ery way assured?

O merciful JESU, when shall I stand to behold ee? when shall I contemplate the glory of Thy ngdom? when wilt Thou be unto me all in all?

O when shall I be with Thee in Thy Kingdom, ich Thou hast prepared for Thy beloved ones from eternity?

am left, a poor and banished man, in the land of ie enemies, where there are daily wars and very at calamities.

V. Comfort my banishment, assuage my sorrow; my whole desire sigheth after Thee.

'or all is a burden to me, whatsoever this world reth for consolation.

long to enjoy Thee most inwardly, but I cannot in unto it.

Ay desire is, that I may be wholly given up to igs heavenly, but temporal things and unmortified sions weigh me down.

Vith the mind I wish to be above all things, but h the flesh I am enforced against my will to be eath them.

'hus, unhappy man that I am[e], I fight against self, and am become grievous to myself, whilst my it seeketh to be above, and my flesh to be below.

'. O what do I inwardly suffer, whilst in my mind lwell on things Heavenly, and presently whilst ay, a multitude of carnal temptations and thoughts ur to me! O my God, be not Thou far from me, turn away in wrath from Thy servant[f].

'ast forth Thy lightning, and disperse them; shoot Thine arrows, and let all the imaginations of the emy be confounded.

'ather in, and call home my senses unto Thee; ce me to forget all worldly things; enable me cast away speedily, and with scorn, all vicious ginations.

[e] Rom. vii. [24], viii. [23]. [f] Psalm lxxi. [12].

Succour me, O Thou the everlasting Truth, that vanity may move me.

Come to me, Thou heavenly sweetness, and let impurity flee from before Thy face.

Pardon me also, and in mercy deal gently with i as often as in prayer I think on aught beside Thee.

For truly I must confess, that I am wont to yield many distractions.

Thus often and often it happens, that I am where I am bodily standing or sitting, but rather th I am, whither my thoughts do carry me.

Where my thoughts are, there am I; and commo there are my thoughts, where my affection is.

That readily occurs to me, which naturally bri delight, or by custom is pleasing.

VI. And for this cause, Thou that art Truth it hast plainly said, "For where thy treasure is, th thy heart is also [g]."

If I love Heaven, I willingly muse on Heave things.

If I love the world, I rejoice with the felicity of world, and grieve for the adversity thereof.

If I love the flesh, I shall be constantly imagin those things that are pleasing to the flesh.

If I love the Spirit, I shall delight to think on thi spiritual.

For whatsoever I love, thereof do I willingly sp and hear, and carry home with me the forms, [ideas and representations,] thereof.

But blessed is the man [h], who for Thy sake, O L is willing to part with all creatures, who does viole to his nature, and through fervour of the Spirit cr fieth the lust of the flesh; that so with a serene c science he may offer pure prayers unto Thee, and earthly things both outwardly and inwardly be excluded, he may be meet to be admitted into Angelical choirs.

[g] Matt. vi. [21]. [h] Matt. xix. [12].

CHAP. XLIX.

Of the Desire of Everlasting Life, and how great Rewards are promised to those that strive resolutely.

My son, when thou perceivest the desire of eternal bliss to be poured on thee from above, and longest to depart out of the tabernacle of the body, that thou mayest be able to contemplate My brightness, without shadow of turning; open thy heart wide, and receive this holy inspiration with thy whole desire.

Give greatest thanks to the Heavenly Goodness, which treateth thee with such condescension, visiting thee mercifully, stirring thee up fervently, sustaining thee powerfully, lest through thine own weight thou sink down to earthly things.

For thou dost not obtain this by thy own thought or endeavour, but by the mere condescension of Heavenly grace and Divine regard; to the end that thou mayest make further progress in all virtue, and in greater humility, and prepare thyself for future conflicts, earnestly striving to cleave unto Me with the whole affection of thy heart, and to serve Me with fervent willingness.

II. My son, oftentimes the fire burneth, but the flame ascendeth not up without smoke.

So likewise the desires of some men burn towards Heavenly things, and yet they are not free from temptation of carnal affection.

And therefore it is not altogether purely for the honour of God, that they make such earnest requests to Him.

Such also oftentimes are thy desires, which thou hast pretended to be so serious and earnest.

For those [desires] are not pure and perfect, which are tinctured with [the love of] thine own special interest and advantage.

III. Ask not for that which is delightful and profitable to thee, but for that which is acceptable to Me,

and tends to My honour; for if thou judgest ari thou oughtest to prefer and follow My appointm rather than thine own desire, or any thing what that is to be desired.

I know thy desire, and have oftentimes heard groanings.

Already thou longest to be in the glorious liber the sons of God; already dost thou delight in thought of] the everlasting habitation, thy Hea home full of joy; but that hour is not yet come; there remaineth another time, and that a time of v a time of labour and of trial.

Thou desirest to be filled with the Chiefest G but thou canst not attain it just yet.

I AM He; wait thou for Me (saith the Lord) the Kingdom of God shall come.

IV. Thou art still to be tried upon earth, and t exercised in many things.

Comfort shall be sometimes given thee, but abundant fulness thereof shall not be granted.

Take courage therefore, and be valiant [k] as w doing as in suffering things contrary to nature.

It is thy duty to put on the new Man [l], and t changed into another person.

It is thy duty oftentimes to do what thou wouldst thy duty too to leave undone what thou wouldst d

That which pleaseth others, shall go well forw that which pleaseth thee, shall not speed.

That which others say, shall be heard; what sayest, shall be accounted nothing: Others shal and shall receive; thou shalt ask but shalt not ob

V. Others shall be great in the praise of men about thee there shall be nothing said.

To others this or that shall be committed, but shalt be accounted of no use.

At this nature will sometimes be troubled, and a great thing if thou bear it with silence.

In these and many such like [instances], the fa

[k] Job vii. [1]. [k] Joshua i. [7]. [l] Eph. iv. [2.

vant of the Lord is wont to be tried, how far he can
ıy and break himself in all things.
There is scarcely any thing wherein thou hast such
:d to die [to thyself], as in seeing and suffering
ıse things that are adverse to thy will; especially
en that is commanded to be done, which seemeth
:o thee inconvenient, or useless.
And because thou being under authority darest not
ist the higher power, therefore it seems hard to
e to walk at another's beck, and to give up all thine
n opinion.
VI. But consider, My son, the fruit of these labours,
end near at hand, and the reward exceeding great;
d thou wilt not grudge to bear them, rather thou
t have the strongest comfort of thy patience.
For instead of that little of thy will, which now thou
readily forsakest, thou shalt always have thy will
Heaven.
There surely thou shalt find all that thou mayest
ih, all that thou shalt be able to desire.
There thou shalt have within thy reach all good,
hout fear of losing it.
There shall thy will be ever one with Me; it shall
t covet any outward or private thing.
There none shall withstand thee, no man shall com-
in of thee, no man hinder thee, nothing come in
r way; but all things thou canst desire shall be
:re together present, and refresh thy whole affection,
d fill it up to the brim.
There I will give thee glory for the reproach which
re thou sufferedst, the garment of praise for heavi-
ss, for the lowest place a kingly throne for ever.
There shall the fruit of obedience appear, the labour
repentance shall rejoice, and humble subjection
all be gloriously crowned.
VII. At present then bend thyself humbly under all,
d care not who said this or commanded it.
But take especial care, that whether thy superior,
thy inferior, or thine equal, require any thing of

and tends to My honour; for if thou ju
thou oughtest to prefer and follow My
rather than thine own desire, or any th
that is to be desired.

I know thy desire, and have oftentim
groanings.

Already thou longest to b
the sons of God; already
thought of] the everlastin
home full of joy; but that
there remaineth another ti
a time of labour and of trial.

Thou desirest to be filled
but thou canst not attain it jus

I AM He; wait thou for Me
the Kingdom of God shall come.

IV. Thou art still to be tried u
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abundant fulness thereof shall not be

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doing as in suffering things contrary to

It is thy duty to put on the new Ma
changed into another person.

It is thy duty oftentimes to do what thou
thy duty too to leave undone what thou w

That which pleaseth others, shall go
that which pleaseth thee, shall not speed.

That which others say, shall be heard
sayest, shall be accounted nothing: Oth
and shall receive; thou shalt

V. Others shall be great
about thee there shall be

To others this or that
shalt be accounted of no

At this nature will so
a great thing if thou bear

In these and many such li

[j] *Job vii. [1].* [k] *Joshua i. [7].*

andments; but rather he will bow his knees,
nite his breast, because it is not now with him as
in times past, when Thy candle shined upon his
and under the shadow of Thy wings he was pro-
from the temptations which assaulted him.
O righteous Father, and ever to be praised, the
s come that Thy servant is to be proved.
eloved Father, meet and right it is that in this
Thy servant should suffer something for Thy

Father, evermore to be honoured, the hour is
which from all eternity Thou didst foreknow
l come; that for a short time Thy servant
l outwardly be oppressed, but inwardly should
ve with Thee.
e hour is come] that he should be for a little
held cheap, and humbled, and in the sight of
should fail, and be wasted with sufferings and
rs; that he may rise again with Thee in the
ng dawn of the new Light, and be glorified in
n.
y Father, Thou hast so appointed it, and so
ave it; and that is fulfilled which Thyself hast
anded.
For this is a favour to Thy friend, for Thy
o suffer and be afflicted in the world; how
soever, and by whom soever, and in what way
Thou permittest it to befall him.
hout Thy counsel and providence, and without
nothing cometh to pass in the earth.
s good for me, Lord, that Thou hast humble
hat I may learn Thy righteous judgments, and
ast away all haughtiness of heart, and all pre-
uousness.
s profitable for me, that shame hath covered my
hat I may seek to Thee for consolation rather
o men.
ve learned also hereby to dread Thy unsearch-

* Psalm cxix. [71].

and tends to My honour; for if thou judgest thou oughtest to prefer and follow My appoi rather than thine own desire, or any thing w that is to be desired.

I know thy desire, and have oftentimes he groanings.

Already thou longest to be i glorious li the sons of God; already delight thought of] the everlastin thy H home full of joy; but that com there remaineth another ti me a time of labour and of tria

Thou desirest to be fille but thou canst not attain it ju

I AM He; wait thou for M the Kingdom of God shall come

IV. Thou art still to be tried exercised in many things.

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V. Others shall be great about thee there shall be

To others this or that ccounted of no ture will so if thou bear d many such li

[k] Joshua i. [7].

which to Thee is precious, to abhor that which in Thy sight is filthy and unclean.

Suffer me not to judge according to the sight of the outward eyes, nor to give sentence according to the hearing of the ears of ignorant men; but with a true judgment to discern between things visible and spiritual, and above all to be ever searching after the good pleasure of Thy will.

VIII. The minds of men are often deceived in their judgments; the lovers of the world too are deceived in loving only things visible.

What is a man ever the better, for being by man esteemed great?

The deceitful in flattering the deceitful, the vain man in extolling the vain, the blind in commending the blind, the weak in magnifying the weak, deceiveth him; and in truth doth rather put him to shame, while he so vainly praiseth him.

'For what every one is in Thy sight, that is he, and no more,' saith humble St. Francis *.

CHAP. LI.

That a Man ought to employ himself in Works of Humility, when strength is wanting for Higher Employments.

MY son, thou art not able always to continue in the more fervent desire of all that is virtuous, nor to persist in the higher pitch of contemplation; but thou must needs sometimes by reason of original corruption descend to inferior things, and bear the burden of this corruptible life, though against thy will, and with wearisomeness.

As long as thou carriest a mortal body, thou shalt feel weariness and heaviness of heart.

Thou oughtest therefore in the flesh oftentimes to bewail the burden of the flesh; for that thou canst not employ thyself unceasingly in spiritual studies and divine contemplation.

* See Note [E].

II. Then it is expedient for thee to flee to and exterior works, and to refresh thyself wit actions; to expect with a firm confidence My and Heavenly visitation; to bear patiently thy ment and the dryness of thy mind, till I shal visit thee, and set thee free from all anxieties.

For I will cause thee to forget thy painful to to enjoy thorough inward quietness.

I will spread open before thee the pleasant f the Scriptures, that with an enlarged heart thou begin to run the way of My commandments.

And thou shalt say, "The sufferings of this time are not worthy to be compared with the glory, that shall be revealed in us [q]."

CHAP. LII.

That a Man ought not to account himself as worthy of C but rather as deserving of Chastisement.

O LORD, I am not worthy of Thy cons nor of any spiritual visitations; and therefor dealest justly with me, when Thou leavest m and desolate.

For though I could shed a sea of tears, still I not be worthy of Thy consolation.

I am not then worthy of any thing but to be s and punished; because grievously and often I l fended Thee, and in many things have greatly s

Wherefore, in the judgment of truth and I am not worthy even of the least comfort.

But Thou, O gracious and merciful God, whc not that Thy works should perish, to shew the of Thy goodness upon the vessels of mercy, safest even beyond all his desert to comfort T vant above the manner of men.

For Thy consolations are not like to the dis of men.

[q] Rom. viii. [18].

II. What have I done, O Lord, that thou shouldest bestow any heavenly comfort upon me?

I remember not that I have done any good, but that I have been always prone to sin, and slow to amendment.

This is true, and I cannot deny it. If I should say otherwise, Thou wouldest stand against me [r], and there would be none to defend me.

What have I deserved for my sins, but hell and everlasting fire?

I confess in very truth that I am worthy of all scorn and contempt, nor is it fit that I should be remembered amongst Thy devout servants.

And although I be unwilling to hear this, yet notwithstanding, I will for the Truth's sake lay open my sins, even against myself, that so the more readily I may be accounted worthy to obtain Thy mercy.

III. What shall I say, in that I am guilty, and full of all confusion?

My mouth can utter nothing but this word only, 'I have sinned, O Lord! I have sinned [s]; have mercy on me, pardon me!'

Suffer me a little, that I may bewail my griefs, before I go into the land of darkness, a land covered with the shadow of death [t].

What dost Thou so much require of a guilty and miserable sinner, as that he be contrite, and that he humble himself for his offences?

Of true contrition and humbling of the heart, ariseth hope of forgiveness; the troubled conscience is reconciled [to God]; the grace which was lost, is recovered; man is preserved from the wrath to come; and God and the penitent soul meet together with a holy kiss.

IV. Humble contrition for sins is an acceptable sacrifice unto Thee, O Lord [u], giving forth a savour far sweeter in Thy sight than the perfume of frankincense.

[r] Job ix. [2, 3]. [s] Psalm li. [t] Job x. [21]. [u] Psalm li. [17].

This is also the pleasant ointment[x], which Thou wouldest should be poured upon Thy sacred feet; for a contrite and humble heart Thou never hast despised[y].

Here is the place of refuge from the angry face of the Enemy; here is amended and washed away whatever defilement and pollution hath been any where else contracted.

CHAP. LIII.

That the Grace of God doth not join itself with those who relish Earthly Things.

My son, My grace is precious, it suffereth not itself to be mingled with external things, nor with earthly consolations.

Thou oughtest therefore to cast away the hindrances of Grace, if thou desire to receive the infusion thereof.

Look out for a secret place for thyself, love to dwell alone with thyself, desire the conversation of none; but rather pour out devout prayer unto God, that thou mayest keep thy mind in compunction, and thy conscience pure.

Esteem thou the whole world as nothing; prefer attendance upon God before all outward things.

For thou wilt not be able to attend upon Me, and at the same time to take delight in things transitory.

It is meet that thou remove thyself far away from acquaintance and dear friends[z], and keep thy mind void of all temporal comfort.

So the blessed Apostle Peter beseecheth, that the faithful of Christ would keep themselves in this world as strangers and pilgrims[a].

II. O how great a confidence shall we have at the hour of death, whom no affection to any thing detaineth in the world.

But what it is to have a heart so alienated from all

[x] Luke vii. [38]. [y] Psalm li. [17]. [z] Matt. xix. [29]. [a] 1 Pet. ii. [11].

things, the sickly mind doth not as yet comprehend; nor doth the carnal man know the liberty of the spiritual man.

Notwithstanding if he would be truly spiritual, he ought to renounce as well those who are far off, as those who are near unto him, and to beware of no man more than of himself.

If thou perfectly overcome thyself, thou shalt very easily bring all else under the yoke.

The perfect victory is, to triumph over ourselves.

For he that keepeth himself subject, in such sort that his sensual affections be obedient to reason, and his reason in all things obedient to Me; that person is truly conqueror of himself, and lord of the world.

III. If thou desire to mount unto this height, thou must set out courageously, and lay the axe to the root, that thou mayest pluck up and destroy the hidden inordinate inclination to self, and all [love of] private and earthly good.

By this vicious propensity (namely, man's too inordinate love of self) every thing almost is upheld, which ought thoroughly to be overcome. If this evil be once vanquished and subdued, there will presently ensue great peace and tranquillity.

But because few labour to be perfectly dead to themselves, or fully go forth from themselves, therefore in themselves they remain entangled, nor can be lifted up in spirit above themselves.

But he that desireth to walk freely with Me, it is necessary that he mortify all his corrupt and inordinate affections, and that he should not earnestly cleave to any creature with particular love.

CHAP. LIV.

Of the Different Motions of Nature and Grace.

My son, mark diligently the motions of Nature and of Grace; for in a very contrary and subtle manner

do they move, and can hardly be distinguished but by him that is spiritually and inwardly enlightened.

All men indeed desire that which is good, and pretend somewhat good in their words and deeds; and therefore under the show of good, many are deceived.

Nature is crafty, and seduceth many, ensnareth and deceiveth them, and hath always self for her end and object:

But Grace walketh in simplicity, abstaineth from all show of evil, sheltereth not herself under deceits, doeth all things purely for God's sake, in whom also she finally resteth.

II. Nature is reluctant and loth to die, or to be kept down, or to be overcome, or to be in subjection, or readily to be subdued:

But Grace studieth self-mortification, resisteth sensuality, seeketh to be in subjection, longeth to be defeated, hath no wish to use her own liberty; she loves to be kept under discipline, and desires not to rule over any, but always to live, remain, and be under God, and for God's sake is ready humbly to bow down to every ordinance of man.

Nature striveth for her own advantage, and considereth what profit she may reap by another:

Grace considereth not what is profitable and commodious unto herself, but rather what may be for the good of many.

Nature willingly receiveth honour and reverence:

But Grace faithfully attributeth all honour and glory unto God.

III. Nature feareth shame and contempt:

But Grace rejoiceth to suffer reproach for the Name of JESUS.

Nature loveth leisure and bodily rest:

Grace cannot be unemployed, but cheerfully embraceth labour.

Nature seeketh to have things that are curious and *beautiful, and* abhorreth those which are cheap and *coarse:*

But Grace delighteth in what is plain and humble, despiseth not rough things, nor refuseth to wear that which is old and patched.

Nature respecteth temporal things, rejoiceth at earthly gains, sorroweth for loss, is irritated by every little injurious word:

But Grace looks to things eternal, cleaves not to things temporal, is not disturbed at losses, nor soured with hard words; because she hath placed her treasure and joy in Heaven, where nothing perisheth.

IV. Nature is covetous, doth more willingly receive than give, and loveth to have things private and [what she can call] her own:

But Grace is kind-hearted and communicative, shunneth private interest, is content with a little, judgeth that it is more blessed to give than to receive.

Nature inclines a man to the creatures, to his own flesh, to vanities, and to vagaries hither and thither:

But Grace draweth unto God and to every virtue, renounceth creatures, avoideth the world, hateth the desires of the flesh, restraineth wanderings abroad, blusheth to be seen in public.

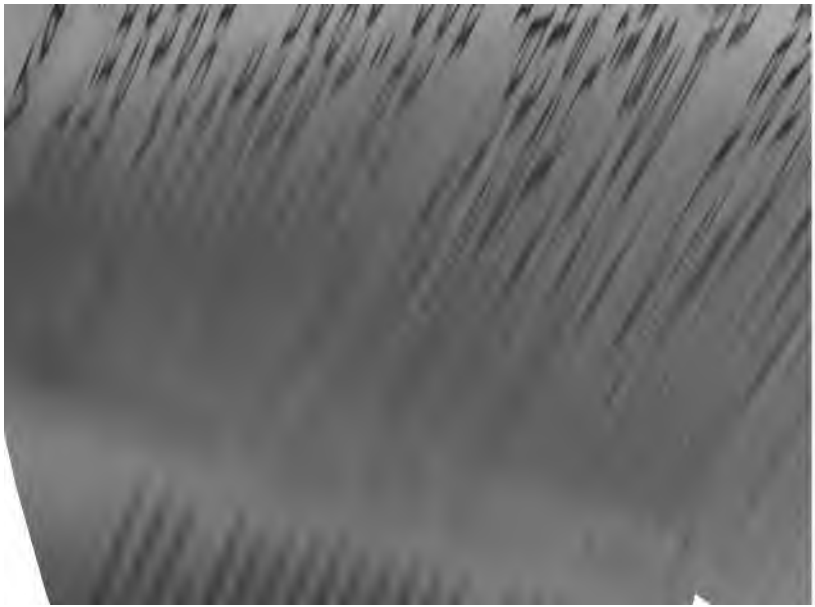
Nature is willing to have some outward solace, wherein she may be sensibly delighted:

But Grace seeketh consolation in God alone, and to have delight in the highest Good above all visible things.

V. Nature manages every thing for her own gain and profit, she cannot bear to do any thing *gratis*, but for every kindness she hopes to obtain either what is equal, or what is better, or at least praise or favour; and is very earnest to have her works and gifts and words much valued:

But Grace seeketh no temporal thing, nor desireth any other reward than God alone, nor asketh more of temporal necessaries, than what may serve her for *the obtaining of things* eternal.

VI. Nature rejoiceth to have many friends and kins



folk, she glorieth of noble place and noble birth, smiles on the powerful, fawns upon the rich, applauds those who are like herself:

But Grace loves even her enemies, and is not puffed up with multitude of friends; nor thinks aught of high birth, unless it be joined with more exalted virtue:

She favoureth the poor rather than the rich, sympathiseth more with the innocent than with the powerful, rejoiceth with the true man, not with the deceitful:

She is ever exhorting good men to strive for the best gifts; and by all virtue to become like to the Son of God.

Nature quickly complaineth of want and of trouble:

Grace endureth need with firmness and constancy.

VII. Nature referreth all things to herself, striveth and argueth for herself:

But Grace bringeth back all to God, from whence originally they proceed; she ascribeth no good to herself, nor doth she arrogantly presume; she contendeth not, nor preferreth her own opinion before others; but in every [matter of] sense and understanding submitteth herself unto the Eternal wisdom and the Divine judgment.

Nature is eager to know secrets, and to hear news; she likes to appear abroad, and to make proof of many things by her own senses; she desires to be acknowledged, and do things for which she may be praised and admired:

But Grace cares not to hear news, nor to understand curious matters, (because all this takes its rise from the old corruption of man,) seeing that upon earth there is nothing new, nothing durable.

Grace teacheth therefore to restrain the senses, to shun vain complacency and ostentation, humbly to hide those things that are worthy of admiration and praise, and from every matter and in every knowledge to seek profitable fruit, and the praise and honour of God.

She will not have herself nor hers publicly praised,

sireth that God should be blessed in His gifts,
mere love bestoweth all things.
I. This Grace is a supernatural light, and a cer-
ecial gift of God, and the proper mark of the
and pledge of everlasting salvation; it raiseth
nan from earthly things to love the things of
n, and from being carnal maketh him a spiritual

more therefore Nature is depressed and sub-
so much the greater Grace is infused, and every
r new visitations the inward man becomes re-
l according to the image of God.

CHAP. LV.

he Corruption of Nature, and Efficacy of Divine Grace.

ORD my God, who hast created me after Thine
nage and likeness [b], grant me this Grace, which
nast shewed to be so great and so necessary to
on; that I may overcome my most evil nature,
draweth me to sin and to perdition.
I feel in my flesh the law of sin contradicting
w of my mind [c], and leading me captive to the
g of sensuality in many things; neither can I
he passions thereof, unless Thy most holy Grace
ly infused into my heart do assist me.
There is need of Thy Grace, [O Lord,] and of
legrees thereof, that Nature may be overcome,
is ever prone to evil from her youth [d].
through Adam the first man, Nature being
and corrupted by sin, the penalty of this stain
escended upon all mankind, in such sort, that
e' itself, which by Thee was created good and
t, is now taken for the sin and infirmity of cor-
nature; because the inclination thereof left
self draweth to evil and to inferior things.
the small power which remaineth is as it were
c lying hid in the ashes.

[b] i. [26]. [c] Rom. vii. [23]. [d] Gen. viii. [21].

This is Natural Reason itself, encompassed about with great darkness, yet still retaining power to discern the difference between good and evil, true and false, although it be unable to fulfil all that it approveth, and enjoyeth no longer the full light of the Truth, nor soundness of its own affections.

III. Hence it is, O my God, that I delight in Thy law after the inward man [e], knowing Thy commandment to be good, just and holy, reproving also all evil and sin, [teaching that it is] to be avoided.

But with the flesh I serve the law of sin, whilst I obey sensuality rather than reason.

Hence it is, that to will what is good is present with me, but how to perform it I find not.

Hence it is that I often purpose many good things, but because Grace is wanting to help my infirmity, upon a light resistance I start back and faint.

Hence it comes to pass that I know the way of perfection, and see clearly enough how I ought to act; but being pressed down with the weight of mine own corruption, I rise not to what is more perfect.

IV. O Lord, how entirely needful is Thy Grace for me, to begin any thing good, to proceed with it, and to accomplish it.

For without it I can do nothing [f], but in Thee I can do all things, when Thy Grace doth strengthen me.

O Grace truly celestial! without which our most worthy actions are nothing, nor are any gifts of nature to be esteemed.

Neither arts or riches, beauty or strength, wit or eloquence, are of any value before Thee, without Thy Grace, O Lord.

For gifts of nature are common to good and bad, but the peculiar gift of the elect is Grace and Love; and they that bear this honourable mark, are accounted worthy of everlasting life.

So eminent is this Grace that neither the gift of pro-

[e] *Rom. vii. [22].* [f] John xv. [5].

ɛcy, nor the working of miracles, nor any specula-
ı (how high soever) is of any esteem without it.
No, not even faith or hope, or any other virtues, are
:o Thee acceptable without Charity and Grace [g].
/. O most blessed grace, that makest the poor in
rit rich in virtues, and renderest him who is rich
many goods humble in heart!
Come Thou down unto me, come and replenish me
ly with Thy comfort, lest my soul faint for weari-
ıs and dryness of mind.
beseech Thee, O Lord, that I may find Grace in
y sight; for Thy Grace is sufficient for me, though
er things that Nature longeth for be not obtained.
Although I be tempted and vexed with many tribu-
ons, yet I will fear no evils [h], so long as Thy Grace
vith me.
This alone and by itself is my strength; this alone
eth advice and help.
This is stronger than all enemies, and wiser than all
wise.
/I. [Thy Grace] is the mistress of truth, the teacher
liscipline, the light of the heart, the solace in afflic-
ı, the driver away of sorrow, the expeller of fear, the
se of devotion, the source and fountain of tears.
Without this, what am I but a withered piece of
ɔd, and an unprofitable branch only meet to be
t away!
Let Thy grace therefore, O Lord, always prevent
l follow me, and make me to be continually given
ɔood works, through Thy Son JESUS Christ. Amen.

CHAP. LVI.

That we ought to Deny Ourselves and Imitate Christ by the Cross.

MY son, the more thou canst go out of thyself, so
ch the more wilt thou be able to enter into Me.
s to be void of all desire of external things, pro-

[g] *1 Cor. xiii. [13].* [h] Psalm xxiii. [4].

duceth inward peace, so the forsaking of thyself inwardly, joineth thee unto God.

I wish thee to learn perfect resignation of thyself to My will, without contradiction or complaint.

Follow thou Me: "I AM the Way, the Truth, and the Life[l]." Without the Way, there is no going; without the Truth, there is no knowing; without the Life, there is no living. I AM the Way, which thou oughtest to follow; the Truth, which thou oughtest to trust; the Life, which thou oughtest to hope for.

I AM the inviolable Way, the infallible Truth, the endless Life.

I AM the straightest Way, the supreme Truth, the true, the blessed, the uncreated Life.

If thou remain in My way, thou shalt know the Truth, and the Truth shall make thee free, and thou shalt lay hold on eternal Life.

II. If thou wilt enter into life, keep the commandments[k].

If thou wilt know the truth, believe Me.

If thou wilt be perfect, sell all[l].

If thou wilt be My disciple, deny thyself utterly[m].

If thou wilt possess a blessed life, despise this life present.

If thou wilt be exalted in Heaven, humble thyself in this world[n].

If thou wilt reign with Me, bear the Cross with Me[o].

For only the servants of the Cross do find the way of blessedness and of true light.

III. O LORD JESUS, forasmuch as Thy life was strict and despised by the world, grant me grace to imitate Thee, though with the world's contempt.

For the servant is not greater than his Lord[p], nor the disciple above his Master.

Let Thy servant be exercised in [the knowledge and

[l] *John xiv. [6].* [k] Matt. xix. [17]. [l] Matt. xix. [21].
[m] *Luke ix. [23].* [n] John xii. [25]. [o] Luke xiv. [27].
[p] Matt. x. [24]; Luke vi. [40].

e of] Thy life, for therein my salvation and true
ss doth consist.
atsoever I read or hear besides it, doth not give
l refreshment or delight.
My son, inasmuch as thou knowest and hast
all these things, happy shalt thou be, if thou do

Ie that hath My commandments and keepeth
, he it is that loveth Me; and I will love him,
will manifest Myself unto him [1]," and will make
sit together with Me in My Father's kingdom.

LORD JESU, as Thou hast said and promised, so
y let it come to pass, and grant that I may not be
olly undeserving of this favour.
. have received the Cross, I have received it from
y hand; I will bear it, and bear it even unto death,
Thou hast laid it upon me.
Truly the life of a good religious person is a Cross,
t it is also a guide to Paradise.
We have now begun, it is not lawful to go back,
ither is it fit to leave [that which we have under-
ken].
V. Let us then take courage, brethren, let us go
rward together JESUS will be with us.
For the sake of JESUS we have undertaken this
ross; for the sake of JESUS let us persevere in the
ross.
He will be our Helper, who is also our Guide and
orerunner.
Behold, our King entereth in before us, and He will
ght for us.
Let us follow manfully, let no man fear any terrors;
t us be prepared to die valiantly in battle, nor bring
ch a disgrace on our glory as to flee from the Cross.

[1] John xiv. [21].

CHAP. LVII.

That a Man should not be too much Dejected, even when He falleth into some Defects.

MY son, patience and humility in adversities are more pleasing to Me, than much comfort and devotion when things go well.

Why art thou so grieved for every little matter spoken against thee?

Although it had been much more, thou oughtest not to have been moved.

But now let it pass; it is not the first that hath happened, nor is it any thing new; neither shall it be the last, if thou live long.

Thou art courageous enough, so long as nothing adverse befalleth thee.

Thou canst give good counsel also, and canst strengthen others with thy words; but when any tribulation suddenly comes to thy door, thou failest in counsel and in strength.

Observe then thy great frailty, of which thou too often hast experience in small occurrences.

It is notwithstanding intended for thy good, when these and such like trials happen to thee.

II. Put it out of thy heart the best thou canst, and if tribulation have touched thee, yet let it not cast thee down, nor long perplex thee.

Bear it at least patiently, if thou canst not joyfully.

Although thou be unwilling to hear it, and conceivest indignation thereat, yet restrain thyself, and suffer no inordinate word to pass out of thy mouth, whereby [Christ's] little ones may be offended.

The storm which is now raised shall quickly be appeased, and inward grief shall be sweetened by the return of Grace.

I yet live, saith the Lord, and am ready to help thee[r], and to give thee more than ordinary consola-

[r] Isaiah xlix.

ı, if thou put thy trust in Me, and call devoutly ɔn Me.
II. Be more patient of soul, and gird thyself to ater endurance.
\ll is not lost, although thou do feel thyself very ɛn afflicted or grievously tempted.
Thou art a man, and not God; thou art flesh, not Angel.
How canst thou look to continue alway in the same te of virtue, when an Angel in Heaven hath fallen, also the first man in Paradise [a]?
am He who lift up the mourners to safety and ndness, and those that know their own weakness dvance to My own Divine [Nature.]

V. O LORD, blessed be Thy Word, more sweet o my mouth than honey and the honey-comb [b].
What should I do in these so great tribulations and uits, unless Thou didst comfort me with Thy holy courses?
What matter is it, how much or what I suffer, so as ıay at length attain to the port of salvation?
Grant me a good end, grant me a happy passage of this world.
Be mindful of me, O my God, and direct me in the ıt way of Thy kingdom. Amen.

CHAP. LVIII.

That High Matters and God's Secret Judgments are not to be narrowly enquired into.

MY son, beware thou dispute not of high matters, of the secret judgments of God, why this man is left, and that man taken into such great favour; y also one is so grievously afflicted, and another so inently exalted.

[a] *Gen. iii.* [b] Psalm cxix. [103].

These things are beyond all reach of man's faculties, neither is it in the power of any reason or disputation to search out the judgments of God.

When therefore the Enemy suggesteth these things unto thee, or some curious people raise the question, let thy answer be that of the Prophet, "Thou art just, O Lord, and Thy judgment is right [u]."

And again, "The judgments of the Lord are true and righteous altogether [x]."

My judgments are to be feared, not to be discussed; for they are such as cannot be comprehended by the understanding of man.

II. In like manner I advise thee not to enquire, nor dispute of the merits of holy men as to which of them is holier than the other, or which shall be the greater in the kingdom of Heaven.

Such matters oftentimes breed unprofitable strifes and contentions [y], they also nourish pride and vain-glory; whence arise envies and dissensions, whilst one proudly endeavours to put forward one saint, and the other another.

To wish to know and search out such things answers no good end, rather is displeasing to the righteous Souls; for I am not the God of dissension, but of peace; which peace consisteth rather in true humility, than in self-exaltation.

III. Some are carried with zeal of affection towards these Saints or those; nevertheless this is rather human love than divine.

I am He who made all the Saints; I gave them Grace; I obtain for them Glory.

I know what every one hath deserved; I have prevented them with the blessings of My goodness.

I foreknew My beloved ones before the beginning *of the world.*

I chose them out of the world, they chose not Me *first* [z].

[u] *Psalm* cxix. [137]. [x] Psalm xix. [9]. [y] 2 Tim. ii. [14].
[z] John xv. [16].

I called them by grace, I drew them by mercy, I led them safe through sundry temptations.

I poured into them glorious consolations, I gave them perseverance, I crowned their patience.

IV. I acknowledge both the first and the last; I embrace all with love inestimable.

I am to be praised in all My Saints; I am to be blessed above all things, and to be honoured in every one, whom I have thus gloriously exalted and predestinated, without any precedent merits of their own.

He therefore that contemneth one of the least of Mine [a], honoureth not the greatest; for that I made both the small and the great [b].

And he that disparageth any of the Saints, disparageth Me also, and all other in the Kingdom of Heaven.

These all are one through the bond of charity; their thought is the same, their will is the same, and in love they are all united one to another.

V. But still, (which is a far higher consideration,) they love Me more than they do themselves or any merits of their own.

For being ravished above self and self-love, they are wholly carried out to love Me, in whom also they rest with entire fruition.

Nothing can turn them back, nothing can press them down; for being full of the eternal Truth, they burn with the fire of unquenchable charity.

Let therefore carnal and natural men who can love nothing but their own selfish joys, forbear to dispute of the state of God's Saints. Such men add and take away according to their own fancies, not as it pleaseth the eternal Truth.

VI. Many are ignorant, especially those who being but slenderly enlightened, can seldom love any with a perfect spiritual love.

They are as yet much drawn by natural affection *and human friendship* to this man or to that; and as

[a] *James ii. [1—5].* [b] Wisdom vi. [7].

cording to the experience they have of themselves in their earthly affections, so do they frame imaginations of things heavenly.

But there is an incomparable distance between the things which the imperfect imagine in their conceits, and those which the illuminated are enabled to behold, through revelation from above.

VII. Beware, therefore, My son, that thou handle not with vain curiosity things which exceed thy knowledge[e]; but rather let this be thy great business and endeavour, to attain if it be the meanest place in the kingdom of God.

Even if any man should know who exceeds another in sanctity, or who is accounted the greatest in the kingdom of Heaven; what would this wisdom profit him, unless he should humble himself the more in My sight, and then should rise up to give the greater praise to My Name, in proportion to this his knowledge?

Far more acceptable to God is he that thinketh of the greatness of his own sins, and the smallness of his virtues, and how far he is from the perfection of Saints, than he who disputeth of their greatness or littleness *.....

VIII. They are well yea right well contented, if men would but content themselves, and refrain from their vain discourses.

They glory not of their own merits, inasmuch as they ascribe no goodness to themselves, but attribute all to Me, who of My infinite love have given them all things.

They are filled with so great love of the Divinity, and with such an overflowing joy, that there is no glory nor happiness that is or can be wanting unto them.

All the Saints, the higher they are in glory, so much the more humble are they in themselves, and the *nearer and dearer* unto Me.

And therefore thou hast it written, "That they did

[e] *Ecclus. iii. [21].* * See note [F].

ıeir crowns before God, and fell down on their ɔefore the Lamb, and adored Him that liveth for nd ever[d]."

Many enquire, who is the greatest in the king- f God, who know not whether they shall ever be :red among the least.

; a great thing to be even the least in Heaven, all are great; for they all shall be called, and ıe, the Sons of God.

ıe least shall become a thousand[e]," and "the of an hundred years shall die[f]."

when the disciples asked who should be great- the kingdom of Heaven, they received such an r as this:

:cept ye be converted, and become as little chil- ye shall not enter into the kingdom of Heaven; ever therefore shall humble himself as this little the same is greatest in the kingdom of Hea-

Woe be unto them who disdain to humble them- willingly with little children; because the low f the kingdom of Heaven will not give them ce[h].

: also to the rich, who have here their consola- for whilst the poor enter into the kingdom of hey shall stand lamenting without.

ıice ye that be humble[i], and ye poor be ye filled ɔy, for yours is the kingdom of God, if at least k according to the Truth.

CHAP. LIX.

ıt all our Hope and Trust is to be fixed in God alone.

D, what is my confidence which I have in this r what is the greatest comfort I can derive from ing under Heaven?

iv. [10]. t. xviii. [3].

[d] [Isaiah lx. 22.]
[h] Matt. vii. [14].

[f] [Isaiah lxv. 20.]
[i] Matt. v. [3].

Is it not Thou, O Lord my God, whose mercies are without number?

Where hath it ever been well with me without Thee? or when could it be ill with me, when Thou wert present?

I had rather be poor for Thee, than rich without Thee.

I rather choose to be a pilgrim on earth with Thee, than without Thee to possess Heaven. Where Thou art, there is Heaven: and where Thou art not, there is death and hell.

Thou art all my desire, and therefore I must needs sigh and call and earnestly pray unto Thee.

In short there is none whom I can fully trust to, none that can seasonably help me in my necessities, but only Thou, my God.

Thou art my hope, Thou my confidence; Thou art my Comforter, and in all things most faithful unto Me.

II. All men seek their own gain[k]; Thou settest forward my salvation and my profit only, and turnest all things to my good.

Although Thou exposest me to divers temptations and adversities, yet Thou orderest all this to my advantage, who art wont to try Thy beloved ones a thousand ways.

In which trial of me Thou oughtest no less to be loved and praised, than if Thou didst fill me full of heavenly consolations.

III. In Thee therefore, O Lord God, I place my whole hope and refuge; on Thee I rest all my tribulation and anguish; for I find all to be weak and inconstant, whatsoever I behold out of Thee.

For many friends cannot profit, nor strong helpers assist, nor prudent counsellors give a profitable answer, nor the books of the learned afford comfort, nor any precious substance deliver, nor any place, however retired and lovely, give shelter, unless Thou Thyself dost assist, help, strengthen, console, instruct, and *guard us.*

[k] Phil. ii. [21].

IV. For all things that seem to belong to the attainment of peace and felicity, without Thee, are nothing, and do bring in truth no felicity at all.

Thou therefore art the Fountain of all that is good, the Height of life, the Depth of all that can be spoken; and to hope in Thee above all things, is the strongest comfort of Thy servants.

To Thee therefore do I lift up mine eyes; in Thee my God, the Father of mercies, do I put my trust.

Bless and sanctify my soul with Thy heavenly blessings, that it may become Thy holy habitation, and the seat of Thine eternal glory; and let nothing be found in this temple of Thy Divinity, which shall offend the eyes of Thy Majesty.

According to the greatness of Thy goodness and multitude of Thy mercies look upon me, and hear the prayer of Thy poor servant, who is far exiled from Thee in the land of the shadow of death.

Protect and keep the soul of me the meanest of Thy servants, amidst so many dangers of this corruptible life, and by Thy grace accompanying me direct it along the way of peace to its home of everlasting brightness. Amen.

THE FOURTH BOOK.

Concerning the Sacrament.

A Devout Exhortation to the Holy Communion.

THE VOICE OF CHRIST.

COME unto Me all ye that labour and are heavy laden, and I will refresh you[a]," saith the Lord.

"The bread which I will give is My Flesh, for the life of the world[b]."

[a] *Matt.* xi. [28]. [b] John vi. [51].

"Take ye and eat; this is My Body which is given for you[c]: Do this in remembrance of Me[d]."

"He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him."

"The Words which I have spoken unto you are Spirit and Life[e]."

CHAP. I.

With how Great Reverence Christ ought to be received.

THE VOICE OF THE DISCIPLE.

THESE are Thy words, O Christ the everlasting Truth, though not uttered all at one time, nor written in one and the self-same place.

Because therefore they are Thine and true, they are all thankfully and faithfully to be received by me.

They are Thine, and Thou hast pronounced them; and they are mine also, because Thou hast spoken them for my salvation.

I cheerfully receive them from Thy mouth, that they may be the more deeply implanted in my heart.

They arouse me, those most gracious words so full of sweetness and of love; but mine own offences do dishearten me, and an impure conscience driveth me back from the receiving of so great Mysteries.

The sweetness of Thy words doth encourage me, but the multitude of my sins weigheth me down.

II. Thou commandest me to come confidently unto Thee, if I would have part with Thee; and to receive the food of immortality, if I desire to obtain everlasting life and glory.

"Come unto Me, (sayest Thou,) all ye that labour and are heavy laden, and I will refresh you[f]."

O sweet and loving word in the ear of a sinner, that *Thou, my Lord* God, shouldest invite the poor and

[c] *Matt. xxvi. [26].* [d] 1 Cor. xi. [24]. [e] John vi. [63].
[f] Matt. xi. [28].

dy to the participation of Thy most holy Body and
od!
ut who am I, Lord, that I should presume to ap-
ach unto Thee?
ehold the Heaven of Heavens cannot contain
e, and Thou sayest, "Come ye all unto Me."
II. What meaneth this so gracious a condescen-
, and this so loving invitation?
ow shall I dare to come, who know not any good
nyself, whereupon I may presume?
ow shall I bring Thee into my house, I that have
ften offended Thy most benign countenance?
ngels and Archangels stand in awe of Thee, holy
righteous men do fear Thee, and sayest Thou,
me ye all unto Me?"
nless Thou, O Lord, didst say this, who would
eve it to be true?
nd unless Thou didst command it, who could
mpt to draw near [unto Thee]?
ehold, Noah that just man laboured a hundred
rs in the making of the Ark[g], that he might be
ed with a few; and how can I in one hour's space
pare myself to receive with reverence the Maker of
world?
V. Moses, Thy great servant, and Thine especial
nd, made an ark of incorruptible wood, which also
covered over with the finest gold, wherein to lay up
tables of the law[h]; and I a corrupted creature,
shall I dare so unconcernedly to receive the
ker of the Law, and the Giver of life?
olomon the wisest of the kings of Israel bestowed
en years in building a magnificent Temple to the
ise of Thy Name[i].
e also celebrated the feast of dedication thereof
eight days together; he offered a thousand peace-
rings, and he solemnly set the Ark of the Covenant

[g] *Gen. vi. [3].* [h] Exod. xxv. [10—16].
[i] 1 Kings vi. [38].

in the place prepared for it, with the sound of trumpets, and great joy [k].

And I the most miserable and poorest of men, how shall I bring Thee into my house, I that can scarce spend one half-hour in true devotion? and would that I could even once spend something like one half-hour in worthy and due manner!

V. O my God, how earnestly did they study and endeavour to please Thee!

Alas, how little is that which I do! how short a time do I spend, when I am disposing myself to receive the Communion!

Seldom am I wholly collected; very seldom indeed am I cleansed from all distraction.

And yet surely in the life-giving Presence of Thy Godhead no unbecoming thought ought to intrude itself, nor should any creature occupy my heart; for it is not an Angel, but the Lord of the Angels, whom I am about to receive as my Guest.

VI. However, very great is the difference between the ark of the covenant with its relicks, and Thy most pure Body with Its unspeakable virtues; [great the difference] between those legal sacrifices, figures of things to come, and the True Sacrifice of Thy Body, the fulfilment of all ancient sacrifices.

Wherefore then am I not more ardent and zealous in seeking Thine adorable Presence?

Why do I not prepare myself with greater solicitude to receive Thy holy things? whereas those ancient holy patriarchs and prophets, yea kings also and princes, with the whole people, shewed such an affectionateness of devotion to Thy divine service.

VII. The most devout King David [l] danced before the ark of God with all his might, calling to mind the benefits bestowed in time past upon his forefathers. *He made instruments of sundry kinds, he published psalms, and appointed them to be chanted with joy; he also oftentimes himself played on the harp, being*

[k] *2 Kings viii.* [l] 2 Sam. vi. [14; Ecclus. xlvii. 8, 9].

with the grace of the Holy Ghost. He taught
ple of Israel to praise God with their whole
nd with voices full of melody to bless and
im every day.
great devotion was then used, and such cele-
f divine praise was kept up before the ark of
ument; what reverence and devotion ought
e preserved by me and all Christian people
ie ministration of the Sacrament, in receiving
precious Body and Blood of Christ.
Many run to divers places to visit the memo-
aints departed, are full of admiration at hear-
eir deeds, behold with awe the spacious build-
heir temples, [and find their affections moved
ver is connected with their memory].
hold, Thou art Thyself here present with me
e altar, my God, Saint of saints, Creator of
l Lord of the Angels.
in looking after such [memorials] people are
y curiosity, and the novelty of fresh sights,
tle or no fruit of amendment is carried home;
rly when they go from place to place with such
; they do], without true contrition of heart.
ere, in the Sacrament of the Altar, Thou art
resent, my God, The Man Christ JESUS; here,
rthy and devout receivers, is granted an abun-
t of eternal salvation.
is here to attract men nothing that savours of
curiosity, or of sensuality; nothing but firm
out hope, and sincere charity.
God, the invisible Creator of the world, how
lly dost Thou deal with us; how sweetly and
y dost Thou dispose of all things with Thine
whom Thou offerest Thyself to be received in
ament!
is verily exceedeth all understanding; this
draweth the hearts of the devout, and in-
heir affections.
en Thy true faithful ones, who dispose their

whole life to amendment, from this most precious Sacrament oftentimes gain much grace of devotion, and love of virtue.

X. O the admirable and hidden grace of this Sacrament, which only the faithful ones of Christ do know! but the unbelieving and such as are slaves unto sin, cannot have experience thereof.

In this Sacrament spiritual grace is conferred, and virtue which was lost is restored in the soul, and the beauty which by sin had been disfigured again returneth.

This grace is sometimes so great, that out of the fulness of devotion here given, not the mind only, but the weak body also, feeleth great increase of strength bestowed on it.

XI. Nevertheless our lukewarmness and negligence is exceedingly to be lamented and pitied, that we are not drawn with greater affection to receive Christ; in whom doth consist all the hope of those that are to be saved, and all their merit.

For He Himself is our sanctification and redemption; He Himself is the consolation of pilgrims, and the everlasting fruition of Saints.

It is therefore exceedingly to be lamented that many do so little consider this salutary Mystery, which causeth joy in Heaven, and preserveth the whole world.

Alas for the blindness and hardness of the human heart, that it does not more tenderly cherish so unspeakable a Gift; but rather through the daily use thereof sinks into listless disregard of it!

XII. For if this most holy Sacrament were celebrated in one place only, and were consecrated by one only priest in the world; with how great desires dost thou think would men be affected to that place, and towards such a priest of God, that they might be witnesses of the celebration of these divine Mysteries?

But now many are made priests, and in many places Christ is offered; that the grace and love of God to

ıay appear so much the greater, the more widely
ıcred Communion is spread over the world.
ınks be unto Thee, O merciful JESU, Thou eter-
ıepherd, for that Thou hast vouchsafed to refresh
ho are poor and in a state of banishment, with
precious Body and Blood; and to invite us to the
ving of these Mysteries by a message even from
ıe own mouth, saying, "Come unto Me all ye that
ur and are heavy laden, and I will refresh you."

CHAP. II.

That the great Goodness and Love of God is exhibited to Man in this Sacrament.

THE VOICE OF THE DISCIPLE.

IN confidence of Thy goodness and great mercy,
Lord, I draw near, as a sick person to the Healer,
s one hungry and thirsty to the Fountain of life,
needy wretch to the King of Heaven, a servant to
ıis Lord, a creature to the Creator, a desolate soul to
ny own tender Comforter.

But whence is this to me, that Thou vouchsafest to
ome unto me[a]? what am I, that Thou shouldest
rant Thine own self unto me?

How dare a sinner appear before Thee? and how is
t that Thou dost vouchsafe to come unto a sinner?

Thou knowest Thy servant, and art well aware that
ıe hath in him no good thing, for which Thou should-
st grant him this favour.

I confess therefore mine own vileness, I acknowledge
hy goodness, I praise Thy tender mercy, and give
hee thanks for this Thy transcendent love.

For Thou doest this for Thine own sake, not for
ny merits of mine; to the end that Thy goodness
ıay be the better known unto me, Thy love more
bundantly poured down, and Thy gracious humility
he more eminently set forth.

[a] Luke i. [43].

Since therefore it is Thy pleasure, and Thou ha commanded that it should be so, this Thy condesce sion is also dearly pleasing unto me, and O that n iniquity may be no hindrance herein !

II. O most sweet and most benign JESU, how gre reverence and thanksgiving, together with perpetu praise, is due unto Thee for the receiving of Th sacred Body and Blood, whose preciousness no mort man is able to express !

But on what shall my thoughts dwell at this Con munion, in thus approaching unto my Lord, who I am not able duly to honour, and yet whom I cann but desire devoutly to receive ?

What can I think on better and more profitabl than utterly to humble myself before Thee, and exalt Thine infinite goodness above me ?

I praise Thee, my God, and will exalt Thee f ever : I do despise myself and cast myself down befo Thee, into the deep of mine own vileness.

III. Behold, Thou art the Holy of holies, and I th scum of sinners !

Behold, Thou inclinest Thyself unto me, who a not worthy so much as to look up unto Thee !

Behold, Thou comest unto me ; it is Thy will to l with me, Thou invitest me to Thy banquet.

Thou art willing to give me heavenly food and brea of Angels to eat[a], which is indeed no other tha Thyself the Living Bread, which camest down fro Heaven, and givest life unto the world.

IV. Behold, from whence doth this love proceed what a gracious condescension of Thine shineth for herein ! how great thanks and praises are due un Thee for these benefits !

O how salutary and profitable was Thy counse when Thou didst ordain It ! how sweet and pleasant th banquet, when Thou gavest Thyself to be our food !

O how admirable is this Thy working, O Lord, ho mighty is Thy power, how unspeakable Thy truth !

[a] Ps. lxxviii. [25] ; John vi. [33].

For Thou didst speak the word and all things were made [o]; and this was done which Thou Thyself commandest.

V. A matter of great admiration, worthy of all faith, and surpassing man's understanding, that Thou my Lord God, True God and man, shouldest offer Thyself wholly to us in a little Bread and Wine, and therein become our inexhaustible support.

Thou who art the Lord of the universe, and standest in need of none [p], art pleased to dwell in us by means of this Thy Sacrament.

Do Thou preserve my heart and body undefiled, that with a cheerful and pure conscience I may be able very frequently * to celebrate, and * to receive to my everlasting health, those Mysteries, which Thou didst specially ordain and institute for Thine own honour, and for a never-ceasing memorial of Thyself.

VI. Rejoice, O my soul, and give thanks unto God, for so noble a gift, and so precious a consolation, left unto thee in this vale of tears.

For as often as thou callest to mind this Mystery, and receivest the Body of Christ, so often dost thou go over the work of thy redemption, and art made partaker of all the merits of Christ.

For the love of Christ is never diminished, and the greatness of His propitiation is never exhausted.

Therefore thou oughtest to dispose thyself hereunto by a constant fresh renewing of thy mind, and to weigh with attentive consideration the great Mystery of salvation.

So great, so new, and so joyful ought it to seem unto thee, when thou * celebratest or * partakest in these holy Mysteries, as if on this same day Christ first descending into the womb of the Virgin were become man, or hanging on the Cross did [this day] suffer and die for the salvation of mankind.

[o] Gen. i.; Ps. cxlviii. [5]. [p] Psalm xvi. [2].

* The parts between asterisks not to be used save by a priest.

CHAP. III.

That it is profitable to communicate often.

THE VOICE OF THE DISCIPLE.

BEHOLD, O Lord, I come unto Thee, that it may be well with me through Thy gift, and that I may rejoice in Thy holy feast, which Thou, O God, hast in Thy goodness prepared for the poor [q].

Behold in Thee is all whatsoever I can or ought to desire; Thou art my Salvation and my Redemption, my Hope and my Strength, my Honour and Glory.

Rejoice therefore this day the soul of Thy servant [r]; for unto Thee O Lord JESU, have I lifted up my soul.

I do long to receive Thee now with devotion and reverence; I desire to bring Thee into my house, that with Zaccheus I may be counted worthy to be blessed by Thee, and to be numbered amongst the sons of Abraham.

My soul thirsteth to receive Thy Body and Blood; my heart longeth to be united with Thee.

II. Give Thyself to me, and it sufficeth; for besides Thee no comfort is available.

Without Thee I cannot be, and without Thy visitation I have no power to live.

And therefore I must needs often draw near unto Thee, and receive Thee for the medicine of my salvation; lest haply I faint in the way, if I be deprived of the heavenly Food.

For so, most merciful JESUS, Thou once didst say, preaching to the people, and curing divers diseases, "I will not send them home fasting, lest they faint in the way [s]."

Deal Thou therefore in like manner now with me, who hast vouchsafed to leave Thyself in the Sacrament for the comfort of the faithful.

For Thou art the sweet refection of the soul; and

[q] Psalm lxviii. [10]. [r] Psalm lxxxvi. [4].
[s] Matt. xv. [32]; Mark viii. [8].

e that eateth Thee worthily, shall be partaker and eir of everlasting glory.

It is indeed necessary for me, who so often fall into ror and sin, so quickly wax dull and faint, that by equent prayer and confession, and receiving of Thy oly Body and Blood, I renew, cleanse and inflame yself, lest haply, by too long abstaining, I fall away om my holy purposes.

III. For the imaginations of man are prone unto il from his youth[t]; and unless some divine remedy elp him, he by-and-by falleth away to worse things.

This Holy Communion therefore draweth us back om evil and strengtheneth us in good.

For if I be now so often negligent and lukewarm hen I communicate * or celebrate *; what would ecome of me if I received not this remedy, and ught not after so great a help?

* And although I may not be fit, nor well prepared celebrate every day; I will endeavour notwithstandg at due times to receive the divine Mysteries, and be partaker of so great a Grace.*

For this is the one chief consolation of faithful souls, long as they are absent from Thee in this mortal dy; that being mindful of their God, they often reive their Beloved, with devout mind.

IV. O the wonderful condescension of Thy tender ercy towards us, that Thou O Lord God, the Creator nd Giver of life to all Spirits, dost vouchsafe to come nto a poor soul, and with Thy whole Deity and Huanity abundantly to satisfy its famishing hunger!

O happy minds and blessed souls, who have the rivilege of receiving Thee, their Lord God, with deout affection, and in so receiving Thee are permitted be full of spiritual joy!

O how great a Lord do they entertain! how beloved Guest do they harbour! how delightful a Companion they receive! how faithful a Friend do they welome! how lovely and noble a Spouse do they em-

[t] Gen. viii. [21].

brace! even Him who is to be loved before all that are beloved, and above all things that can be desired.

O Thou my most sweet, most beloved! let heaven and earth and all their ornaments be silent in Thy presence; for what praise and beauty soever they have, it is received from Thy bounteous condescension, and shall never equal the grace and beauty of Thy Name, whose wisdom is beyond all numbers [u].

CHAP. IV.

That many Benefits are bestowed upon them that Communicate Devoutly.

THE VOICE OF THE DISCIPLE.

O LORD my God, do Thou prevent Thy servant with the blessings of Thy sweetness [z], that I may be enabled to approach worthily and devoutly to Thy glorious Sacrament.

Stir up my heart toward Thee, and set me free from heavy listlessness: visit me with Thy salvation [y], that I may taste in spirit Thy sweetness, which plentifully lieth hid in this Sacrament as in a fountain.

Enlighten also mine eyes to behold so great a Mystery, and strengthen me with undoubting faith to believe it.

For it is Thy work, and no human power; Thy sacred institution, not man's invention.

For of himself no man is able to comprehend and understand these things, which transcend even the exquisite skill of Angels.

What portion then of so high and sacred a Mystery shall I, unworthy sinner, dust and ashes, be able to search out and comprehend?

II. O Lord, in the simplicity of my heart, with a good and firm faith, and at Thy commandment, *I draw near* unto Thee with hope and reverence; and *I do truly* believe that Thou art here present in this *Sacrament*, both God and Man.

[u] *Psalm* cxlvii. [5]. [z] Psalm xxi. [3]. [y] Psalm cvi. [4].

Thy will therefore is, that I should receive Thee, and that I should unite myself unto Thee in charity.

Whereupon I implore Thy mercy, and do crave Thy special Grace, to this end; that I may wholly be dissolved and overflow with love towards Thee, and never hereafter suffer any consolation to enter in, which comes not from Thee.

For this most high and precious Sacrament is the health both of soul and body, the medicine for all spiritual languor; hereby my vices are cured, my passions bridled, my temptations overcome or at least weakened; greater grace is infused, virtue begun is increased, faith is confirmed, hope strengthened, and love inflamed and enlarged.

III. For Thou hast bestowed, and still oftentimes dost bestow many benefits in this Sacrament upon Thy beloved ones that communicate devoutly, O my God, the Protector of my soul, the Restorer of human weakness, and the Giver of all inward consolation.

For Thou impartest unto them much comfort against every variety of tribulation, and liftest them up from the depth of their own dejected state, to hope in Thy protection, and dost inwardly recreate and enlighten them with new Grace; so that they who at first and before Communion felt themselves full of anxiety and heartlessness, afterwards, being refreshed with heavenly Meat and Drink, do find in themselves a change for the better.

And in such a way of dispensation as this dealest Thou with Thine elect, in order that they may truly acknowledge, and clearly prove, how great their own infirmity is, and what goodness and grace they obtain from Thee.

For they of themselves are cold, hard, and undevout; but by Thee they are enabled to become fervent, cheerful, and devout.

For who is there, that approaching humbly unto the *fountain of sweetness*, doth not carry away from thence *at least some little* sweetness?

Or who standing near a large fire, receiveth not some small heat therefrom?

And Thou art a fountain always full and overflowing; a fire ever burning and never going out[a].

IV. Wherefore if I am not permitted to draw out of the full fountain itself, nor to drink my fill, I will notwithstanding set my lips to the mouth of this Heavenly conduit, that I may receive from thence at least some small drop to refresh my thirst, and may not quite wither away.

And though I cannot as yet be altogether Heavenly, nor so inflamed as the Cherubim and Seraphim, yet notwithstanding I will endeavour to apply myself earnestly to devotion, and to prepare my heart to obtain if it be but some small flame of divine fire, by the humble receiving of this life-giving Sacrament.

But whatsoever is hereunto wanting in me, O Merciful JESU, most Holy Saviour, do Thou in my behalf bountifully and graciously supply, Thou who hast vouchsafed to call us all unto Thee, saying, "Come unto Me all ye that labour and are heavy laden, and I will refresh you[a]."

V. I indeed labour in the sweat of my brows[b], I am racked with grief of heart, I am burdened with sins, I am troubled with temptations, I am entangled and oppressed with many evil passions; and there is none to help me, none to deliver and save me, but Thou O Lord God my Saviour, to whom I commit myself and all that is mine, that Thou mayest keep watch over me, and bring me safe to life everlasting.

Receive me for the honour and glory of Thy Name, Thou who hast prepared Thy Body and Blood to be my meat and drink.

Grant, O Lord God, my Saviour, that by frequenting Thy Mysteries, the zeal of my devotion may grow *and increase.*

[a] *Isaiah* xii. [3]; Lev. vi. [13]. [a] Matt. xi. [28].
[b] Gen. iii. [19].

CHAP. V.

Of the Dignity of this Sacrament, and of the Ministerial Function.

THE VOICE OF THE BELOVED.

IF thou hadst the purity of Angels [c], and the sanctity of Saint John Baptist, thou wouldst not be worthy either to receive this Sacrament thyself, or to administer It to others.

For it is not within the compass of the deserts of men, that man should consecrate and administer the Sacrament of Christ, and receive for food the bread of Angels [d].

Grand is this Mystery; great too is the dignity of the Priests, to whom hath been granted that which is not permitted to Angels.

For none but Priests duly ordained in the Church, have power to celebrate [this Sacrament], and to consecrate the Body of Christ.

The Priest is indeed the minister of God, using the Word of God, by God's command and appointment: nevertheless God is there the principal Author, and invisible Worker; to whom all that He willeth is subject, and all that He commandeth is obedient [e].

II. *Thou oughtest then to trust God Almighty in this most excellent Sacrament, more than thine own sense, or any visible sign.

And therefore thou must approach to this holy work with fear and reverence.

Take diligent heed unto thyself [f], and see what That is, whereof the ministry is delivered unto thee by the laying on of the Bishop's hand.

Behold, thou hast been made a priest, and consecrated to celebrate [the Lord's Sacraments]; see now that thou offer [the Christian] Sacrifice to God faithfully and devoutly, and at fit opportunities, and

[c] *Matt. xviii. [10].*
[d] *Gen. i.; Ps. xlix. [7]*; Rom. ix. [20].
[e] Psalm lxxviii. [25].
[f] 1 Tim. iv. [16].

conduct thyself so, as that thou mayest be without reproof.

Thou hast not lightened thy burden, but art now bound with a straiter band of discipline, and art obliged to a more perfect degree of sanctity.

A Priest ought to be adorned with all graces, and to give example of good life to others.

His life and conversation[g] should not be in the popular and common ways of mankind, but with the Angels in Heaven, or with perfect men on earth.

III. A Priest clad in sacred garments is Christ's Deputy, that with all supplication and humility he may beseech God for himself and for the whole people[h] †.

Neither ought he to cease from prayer and holy oblation, till he prevail to obtain grace and mercy.

When a Priest doth celebrate [the Holy Eucharist], he honoureth God, he rejoiceth the Angels, he edifieth the Church, he helpeth the living, [he commemorateth the departed ‡,] and maketh himself partaker of all good things †.

CHAP. VI.

An Enquiry concerning Spiritual Exercise before Communion.

THE VOICE OF THE DISCIPLE.

WHEN I weigh Thy worthiness, O Lord, and mine own vileness, I exceedingly tremble, and am confounded within myself.

For if I come not unto Thee, I fly from life; and I unworthily intrude myself, I incur Thy displeasure

What therefore shall I do, O my God, my Help and my Counsellor in all necessity?

II. Teach Thou me the right way: appoint me some brief exercise, suitable to this Holy Communion.

For it is good for me to know how with devotion *and reverence* I should prepare my heart for Thy

[illegible] *Phil.* iii. [20]. [illegible] Heb. v. [3]. † See note [illegible]. ‡ See note [H].

for the receiving of Thy Sacrament to my soul's health, *or it may be also for the celebrating of so great and divine a Sacrifice.*

CHAP. VII.

Of thoroughly Searching our own Conscience, and of Holy Purposes of Amendment.

THE VOICE OF THE BELOVED.

*ABOVE all things, with exceeding humility of heart, and with suppliant reverence, with a full faith, and dutiful anxiety for God's honour, ought God's Priest to come to celebrate, and to receive this Sacrament.

Examine diligently thy conscience, and to the utmost of thy power purify and make it clear, with true contrition and humble confession; so as there may be nothing in thee, that may weigh heavy upon thee, or that may breed in thee remorse of conscience, and hinder thy free access [to the throne of Grace].

Think with displeasure of all thy sins in general, and more particularly bewail and lament thy daily transgressions.

And if thou hast time, confess unto God in the secret of thine heart all the wretchedness of thy disordered passions.

II. Lament with pain and sighing that thou art yet so carnal and worldly, so unmortified in thy passions, so full of the motions of concupiscence:

So unwatchful over thy outward senses, so often entangled with many vain fancies:

So much inclined to outward things, so negligent in things inward and spiritual:

So prone to laughter and unbridled mirth, so hard and indisposed to tears and compunction:

So prompt to ease and pleasures of the flesh, *so dull to zeal and* strictness of life:

So curious to hear what is new, and to see wha

is beautiful; so slack to embrace what is humble and mean:

So covetous of abundance, so niggardly in giving, so close in keeping:

So inconsiderate in speech, so reluctant to keep silence:

So unhandsome in manners, so fretful in conduct:

So eager about food, so deaf to the Word of God:

In such a hurry to rest, so slow to labour:

So wakeful after gossiping tales, so drowsy at the sacred Services:

So hasty to arrive at the end thereof, so inclined to be wandering and inattentive:

So negligent in the prayers, so lukewarm in celebrating, so dry and heartless in receiving [the Holy Eucharist]:

So quickly distracted, so seldom thoroughly self-collected:

So suddenly moved to anger, so apt to take displeasure against another:

So ready to judge, so severe to reprove:

So joyful at prosperity, so weak in adversity:

So often making many good resolutions, and yet bringing them at last to so poor effect.

III. These and other thy defects being confessed and bewailed with sorrow and great displeasure at thine own infirmity, make thou a firm resolution to be always amending thy life, and making progress in all that is good.

Then with full resignation and with thy entire will, offer up thyself to the honour of My Name, on the altar of thy heart a perpetual whole burnt offering, even thy body and soul, faithfully committing them unto Me.

And thus mayest thou be accounted worthy to draw near to celebrate this Eucharistical Sacrifice unto God, and to receive the Sacrament of My Body and Blood to thy soul's health.*

IV. For man hath no oblation more worthy, nor any

greater for the destroying of sin, than to offer himself unto God purely and wholly, in and with the Holy Communion of Christ's Body and Blood.

And when a man shall have done what lieth in him, and shall be truly penitent, how often soever he shall come to Me for pardon and grace, "as I live," saith the Lord, "who will not the death of a sinner, but rather that he be converted and live[i], I will not remember his sins any more, but they shall all be forgiven him."

CHAP. VIII.

Of the Oblation of Christ on the Cross and of Resignation of Ourselves.

THE VOICE OF THE BELOVED.

AS I of Mine own will did offer up Myself unto God the Father for thy sins[k], My hands stretched out on the cross, and My body stripped and laid bare, so that nothing remained in Me that was not wholly turned into a sacrifice for the appeasing of the divine Majesty:

In like manner oughtest thou also to offer thyself willingly unto Me every day in the Holy Communion, as a pure and sacred oblation, with all thy strength and affections, and to the utmost reach of thy inward faculties.

What do I require of thee more, than that thou study to resign thyself entirely unto Me?

Whatsoever thou givest besides thyself, is of no value in My sight, for I seek not thy gifts, but thee[l].

II. As it would not suffice thee to have all things whatsoever, besides Me; so neither can it please Me, whatsoever thou givest, if thou offer not thyself.

Offer up thyself unto Me, and give thyself wholly for God, and thy offering shall be acceptable.

[i] Ezek. xviii. [22, 23]. [k] Isaiah liii. [5]; Heb. ix. [28].
[l] Prov. xxiii. [26].

Behold, I offered up Myself wholly unto My Father for thee; I give also My whole Body and Blood for thy food, that I might be wholly thine, and that thou mightest continue Mine to the end.

But if thou stand upon thyself, and dost not offer thyself up freely unto My will, the oblation is not complete, neither will there be entire union between us.

Therefore a free offering up of thyself into the hands of God ought to go before all thine actions, if thou desire to obtain liberty and grace.

For this is the cause why so few become illuminated and inwardly free, because they cannot endure wholly to deny themselves.

My sentence standeth sure, "Unless a man forsake all, he cannot be My disciple[m]." If thou therefore desire to be My disciple, offer up thyself unto Me with thy whole affections.

CHAP. IX.

That we ought to Offer up Ourselves and all that is Ours unto God, and to pray for All.

THE VOICE OF THE DISCIPLE.

THINE, O Lord, are all things that are in heaven, and that are in earth[n].

I desire to offer up myself unto Thee, as a free oblation, and to continue Thine for ever.

O Lord, in the simplicity of my heart I offer myself unto Thee this day to be Thy servant for ever, in humble submission, and for a sacrifice of perpetual praise.

Receive Thou me, with this holy Oblation of Thy precious Body; which [Offering] I make to Thee this day in the presence of Angels invisibly attending; and may this further the salvation of myself and of all Thy people.

II. Lord, I offer unto Thee, on Thy propitiatory

[m] *Luke* xiv. [33]. [n] Psalm xxiv. [1].

, all my sins and offences, which I have com-
d before Thee and Thy holy Angels, from the day
ein I first could sin even to this hour; that Thou
st consume and burn them, one and all, with the
f Thy love, and do away all the stains of my sins,
cleanse my conscience from all offences, and re-
to me Thy grace which I lost by sin, fully for-
g me all, and admitting me mercifully to the kiss
ace.

.. What can I do in regard of my sins, but humbly
ss and bewail them [o], and unceasingly entreat
propitiation?

ntreat Thee, hear me propitiously, when I stand
e Thee my God.

. my sins are exceedingly displeasing to me; I will
more commit them; but for them I do grieve,
will grieve as long as I live, being resolved to
ise penitence, and to the utmost of my power to
restitution.

rgive me, O God, forgive me my sins for the sake
ıy holy Name; save Thou my soul, which Thou
redeemed with Thy precious Blood.

hold I commit myself unto Thy mercy, I resign
lf into Thy hands.

al with me according to Thy goodness, not ac-
ng to my wickedness and iniquity.

. I offer up also unto Thee all that is good in me,
gh it be very small and imperfect, in order that
ı mayest amend and sanctify it, that Thou mayest
it grateful and acceptable unto Thee, and always
erfecting it more and more; and bring me also,
ful and unprofitable poor creature as I am, to
ıd and blessed end.

Moreover I offer up unto Thee all the pious
es of devout persons, the necessities of parents,
ls, brethren, sisters, and of all those who are
unto me, or who have done good either to my-
r others for Thy love.

[o] Psalm xxxii. [5].

Also [I commend unto Thee, all] that have desired and begged of me to pray for them and all theirs.

That all may feel the present help of Thy grace, the aid of Thy consolation, protection from dangers, deliverance from pain; and that being rescued from all evils, they may with joy return abundant thanksgivings unto Thee.

VI. I offer up also unto Thee my Sacramental prayers and intercessions, for those especially who have in any matter hurt, grieved, or found fault with me, or who have done me any damage or displeasure.

For all those also, whom at any time I may have vexed, troubled, burdened, and scandalized, by words or deeds, knowingly or in ignorance; that Thou wouldst grant us all equally pardon for our sins, and for our offences against each other.

Take away from our hearts, O Lord, all suspiciousness, indignation, wrath, and contention, and whatsoever may hurt charity, and lessen brotherly love.

Have mercy, O Lord, have mercy on those that crave Thy mercy, give Grace unto them that stand in need thereof, and make us such as that we may be worthy to enjoy Thy Grace, and go forward to life eternal. Amen.

CHAP. X.

That the Holy Communion is not lightly to be forborne.

THE VOICE OF THE BELOVED.

THOU oughtest often to have recourse to the Fountain of grace and of divine mercy, to the Fountain of goodness and of all purity; that thou mayest be healed of thy sins and passions, and obtain to be made more strong and vigilant against all the temptations and deceits of the devil.

The Enemy knowing what exceeding great profit *and restorative* aid comes by the Holy Communion, *endeavoureth* by all means and occasions to withdraw

hinder faithful and devout persons from partaking
ein.

[. Thus it is that some persons, when they are
aring to fit themselves for Holy Communion,
er from the insinuations of Satan worse than
ire.

hat wicked spirit himself (as it is written in Job)
ieth amongst the sons of God[p], to trouble them
ording to his accustomed malice, or to render
n over-fearful and perplexed, that so he may di-
ish their affections, or by direct assaults take
y their faith; to the end he may prevail on them
ossible either altogether to forbear communicating,
t least to come with lukewarmness.

ut there is no heed at all to be taken of these his
ty and fanciful suggestions, be they never so filthy
hideous, but all such vain imaginations are to be
ied back upon his own head.

hey must despise and laugh to scorn the miserable
ch, nor dare to omit the Holy Communion on ac-
nt of his assaults, or for the troubles which he
eth within them.

I. Oftentimes also an over-great solicitude for the
ining a certain degree of devotion, and some
ety or other about the confession of sins, per-
eth and hindereth them.

ollow thou herein the counsel of the wise[q], and
aside anxiety and scrupulousness; for it hinders
Grace of God, and overthrows the devotion of the
d.

o not omit the Holy Communion for every small
tion and trouble, but rather proceed at once to
ess thy sins, and cheerfully forgive others what-
offences they have done against thee[r].

nd if thou hast offended any, humbly crave pardon,
God will readily forgive thee.

V. What availeth it to delay long the confession
y sins, or to defer the Holy Communion?

Job i. [6]. [q] Prov. xiii. [1]. [r] Matt. v. [24].

Make thyself thoroughly clean as soon as possible, spit out the poison with all speed, make haste to apply this sovereign Remedy, and thou shalt find it to be better with thee, than if thou long defer it.

If thou omit it to-day for one cause, perhaps to-morrow another of greater force may occur to thee; and so thou mayest be hindered a long time from Communion, and grow more and more unfit.

As quickly as ever thou canst, shake off from thyself thy present heaviness and sloth, for it is of no use to continue long in disquietness, or to be going on long with a disturbed [conscience], and for every-day impediments to sequester thyself from Divine service.

Yea, it is most exceedingly hurtful to defer the Communion long, for it usually brings on a heavy spiritual drowsiness.

Alas, some persons, lukewarm and undisciplined, do willingly delay confession, and defer the Holy Communion, lest they should be obliged to keep a stricter watch over themselves.

V. O how poor and mean is their love, how weak their devotion, who so easily put off the Holy Communion!

How happy is he and how acceptable to God, who so ordereth his life, and in such purity guardeth his conscience, that he is prepared and well-disposed to communicate even every day, if it were in his power, and might be done without [others taking] notice.

If a person do sometimes abstain out of humility, or by reason of some lawful cause preventing him, he is to be commended so far as it arises from a feeling of reverence.

But if a spiritual drowsiness have crept over him, he must stir himself up, and do what lieth in him, and the Lord will assist his desire, for the good will he hath thereto, which is what God doth chiefly respect.

VI. But when any lawful hindrance doth happen, *he will yet* always have a good will, and a pious in-

tention to communicate, and so shall he not lose the fruit of the Sacrament.

For it is in the power of any devout person every day and every hour profitably and without let to draw near to Christ in spiritual Communion.

And yet on certain days, and at time appointed, he ought to receive Sacramentally, with affectionate reverence, the Body and Blood of his Redeemer, and rather seek the honour and glory of God, than his own comfort[a].

For he communicateth mystically, and is invisibly refreshed, as often as he devoutly calleth to mind the mystery of the Incarnation and the Passion of Christ, and is inflamed with the love of Him.

VII. He that prepareth not Himself, except only when a festival draweth near, or when custom compelleth him thereunto, shall too often be unprepared.

Blessed is he that offereth up himself as a whole burnt offering to the Lord, as often as he doth either administer or receive the Holy Communion.

* Be not too slow nor yet hurried in celebrating [the mystical Service], but keep the good accustomed manner of those with whom thou livest.

Thou oughtest not to be tedious, and so troublesome to others, but to observe the received custom, according to the appointment of our fathers; and rather to yield thyself up to the edification of others, than to thine own devotion or feelings.*

CHAP. XI.

That the Body and Blood of Christ and the Holy Scriptures are most necessary unto a Faithful Soul.

THE VOICE OF THE DISCIPLE.

O BLESSED Lord JESUS, how great is the blessedness of the devout soul that feasteth with Thee in Thy banquet; where there is set no other food to be eaten

[a] 1 Cor. xi. [23–26].

but Thyself, the only Beloved, and most to be desired above all the desires of the heart!

To me also it would be indeed a blessed thing, in Thy presence to pour forth tears from the very bottom of my heart, and with the grateful Magdalene to wash Thy feet with tears [t].

But where now is that devotion? where that plentiful effusion of holy tears?

Surely in the sight of Thee and Thy holy Angels, my whole heart ought to be inflamed, and even to weep for joy.

For in this Sacrament I have Thee truly present, though hidden under another representation.

II. For to look upon Thee in Thine own Divine brightness, mine eyes would not be able to endure; nor could even the whole world stand in the splendour of the glory of Thy Majesty.

Herein then Thou hast regard to my weakness, that Thou dost veil thyself under this Sacramental sign.

Him do I really possess and adore, whom the Angels adore in Heaven: I however, for the present and for a while, by faith; but they by sight, and without a veil.

As to me, I ought to be content with the light of true faith, and therein to walk, till the day of everlasting brightness shall dawn, and the shadows of figures pass away.

But when that which is perfect is come, the use of Sacraments shall cease [u]; because the Blessed, in their Heavenly Glory, need not any Sacramental remedy:

For they rejoice without end in the presence of God, beholding His glory face to face; and being transformed from brightness to brightness, even that of the incomprehensible Deity, they taste the WORD of God made flesh, as He was from the beginning, and as He abideth for ever.

III. Whilst I think on these wonderful things, it becometh heavy and wearisome unto me, even all spiritual comfort whatever; because as long as I be-

[t] Luke vii. [38]. [u] 1 Cor. xiii. [10].

hold not my Lord openly in His own glory, I account as nothing all that I see or hear in this world.

Thou art my witness, O God, that nothing can comfort me, no creature can give me rest, but only Thou my God, whom I earnestly desire to contemplate everlastingly.

But this is not possible, so long as I linger in this mortality.

Therefore I must frame myself to much patience; and submit myself to Thee in every desire.

For even Thy Saints, O Lord, who now rejoice with Thee in the kingdom of Heaven, whilst they lived, waited in faith and in great patience for the coming of Thy glory [x].

What they believed, I believe; what they hoped, I hope; whither they are arrived by Thy grace, I trust I shall come.

In the meantime I will walk in faith, strengthened by the examples of the Saints.

I have also holy books for my comfort and for the glass of my life; and above all these, I have Thy most Holy Body and Blood for a singular remedy and refuge.

IV. For I perceive two things to be very particularly necessary for me in this life, without which this miserable life would be insupportable unto me.

Whilst I am detained in the prison of this body, I acknowledge myself to stand in need of two things, namely, food and light.

Unto me then thus weak and helpless Thou hast given Thy sacred Body, for the refreshment both of my soul and body [y]; and Thy word Thou hast set as a lamp unto my feet [z].

Without these two I should not well be able to live; for the word of God is the light of my soul, and Thy Sacrament the Bread of life.

These also may be called the two tables, set on the

[x] Heb. x. [35, 36]; xi. [39, 40]. [y] John vi. [51].
[z] Psalm cxix. [105].

one side and on the other, in the treasury and jewel-house of the Holy Church [a].

One table is that of the Sacred Altar, having the holy bread, that is, the precious Body of Christ; the other is that of the Divine Law, containing holy doctrine, teaching men the right faith, and stedfastly leading them onward even to that within the veil, where is the Holy of Holies.

Thanks be unto Thee, O Lord JESU, Thou Light of everlasting Light, for that table of sacred doctrine, which Thou hast prepared for us by Thy servants the Prophets and Apostles and other teachers.

V. Thanks be unto Thee, O Thou Creator and Redeemer of mankind, who to manifest Thy love to the whole world, hast prepared a great supper [b], wherein Thou hast set before us to be eaten, not the typical lamb, but Thine own most sacred Body and Blood [c]; rejoicing all the faithful with this sacred banquet, and replenishing them to the full with the Cup of Salvation [d], in which are all the delights of Paradise; and the holy Angels do feast with us, but yet with a more happy sweetness.

VI. O how great and honourable is the office of [God's] Priests! to whom it is given with sacred words to consecrate [the Sacrament of] the LORD of Glory; with their lips to bless, with their hands to hold, with their own mouth to receive, and also to administer to others.

O how clean ought those hands to be, how pure that mouth, how holy that body, how unspotted that heart, where the Author of purity so often entereth!

Nothing but what is holy, no word but what is good and profitable, ought to proceed from the mouth of the Priest, of him who so often receiveth the Sacrament of Christ.

VII. Simple and chaste ought to be the eyes that *are wont to* behold the Body of Christ; the hands

[a] *Psalm xxiii. [5]*; Heb. ix. [2—4], xiii. [10]. [b] Luke xiv. [16].
[c] *John vi. [53—56]*. [d] Psalm xxiii. [5]; Wisd. xvi. [20, 21].

should be pure and lifted up to Heaven, that use to touch the Creator of Heaven and earth.

Unto the Priest more especially it is said in the Law, "Be ye holy, for that I the LORD your God am holy [e]."

VIII. *O Almighty God, do Thou assist us with Thy grace, that we who have undertaken the office of the Priesthood, may be able to wait on Thee worthily and devoutly, in all purity, and with a good conscience.

And if we live not in so great innocency as we ought to do, grant to us at the least worthily to lament the sins which we have committed; and in the spirit of humility, and with the full purpose of a good will, to serve Thee more earnestly for the time to come.*

CHAP. XII.

That He who is about to Communicate with Christ ought to Prepare Himself with great Diligence.

THE VOICE OF THE BELOVED.

I AM the Lover of purity and the Giver of all sanctity.

I seek a pure heart, and there is the place of my rest [f].

"Make ready for Me a large upper room furnished [g], and I will keep the passover at thy house with My Disciples."

If thou wilt have Me come unto thee, and remain with thee; purge out the old leaven [h], and make clean the habitation of thy heart.

Shut out the whole world [i], and all the throng of sins: sit thou as it were a sparrow alone upon the house-top, and think over thy transgressions in the bitterness of thy soul.

[e] *Levit. xix. [2], xx. [26].* [f] Ps. xxiv. [4]; Matt. v. [8].
[g] *Mark xiv. [14, 15]*; Luke xxii. [11, 12]. [h] 1 Cor. v. [7].
[i] Exod. xxiv. [18].

For every one that loveth will prepare the best and fairest place for his beloved; for herein is known the affection of him that entertaineth his beloved.

II. Know thou notwithstanding, that no merit of any action of thine is able to make this preparation sufficient, although thou shouldest prepare thyself a whole year together, and have nothing else in thy mind.

But it is out of My mere grace and favour that thou art permitted to approach My table; as if a beggar were invited to a rich man's dinner, and he hath no other return to make to him for his benefits, but to humble himself and give him thanks.

Do what lieth in thee, and do it diligently; not for custom, not for necessity, but with fear and reverence and affection, receive the Body and Blood of thy beloved Lord God, when He vouchsafeth to come unto thee.

I am He that have called thee, I have commanded it to be done, I will supply what is wanting in thee; come thou and receive Me.

III. When I bestow on thee the grace of Devotion, give thanks to thy God; [for it is given thee] not because thou art worthy, but because I have had mercy on thee.

If thou have it not, but rather dost feel thyself dry, be instant in prayer, sigh and knock, and give not over until thou art meet to receive some crumb or drop of saving Grace.

Thou hast need of Me, I have no need of thee.

Neither comest thou to sanctify Me, but I come to sanctify thee, and make thee better.

Thou comest that thou mayest be sanctified by Me, and united unto Me; that thou mayest receive new grace, and be stirred up anew to amendment of life.

See thou neglect not this Grace, but prepare thy heart with all diligence, and receive thy Beloved into thy soul.

'. Thou oughtest however not only to prepare elf to devotion before Communion, but carefully to preserve thyself therein, after thou hast re-ed the Sacrament.

Nor is the careful guard of thyself afterwards less uired, than devout preparation before.

For a good guard afterwards is the best preparation ain for the obtaining of greater grace.

For if a person gives himself up at once too much outward consolations, he is rendered thereby ex-edingly indisposed [to devotion].

Beware of much talk[k], remain in some secret place, nd enjoy thy God: for thou hast Him, whom all the world cannot take from thee.

I am He, to whom thou oughtest wholly to give up thyself, that so thou mayest now live no longer in thyself, but in me, free from all anguish of mind.

CHAP. XIII.

That the Devout Soul ought with the whole Heart to seek Union with Christ in the Sacrament.

THE VOICE OF THE DISCIPLE.

WOULD that I might obtain this favour, Lord, to find Thee alone and by Thyself, to open unto Thee my whole heart, and enjoy Thee even as my soul desireth; and that henceforth none may look upon me, nor any creature move me, nor have regard to me; but that Thou alone mayest speak unto me, and I to Thee, as the beloved is wont to speak to his beloved, and friend to feast with friend[l].

This I beg, this I long for, that I may be wholly united unto Thee, and may withdraw my heart from all created things, and by means of sacred Communion, and the frequent celebrating thereof, may learn more and more to relish things heavenly and eternal.

Ah, Lord God, when shall I be wholly united to

[k] Prov. x. [19]. [l] Exod. xxxiii. [11]; Cant. viii. [1, 2].

Thee, and absorbed by Thee, and become altogether forgetful of myself?

"Thou in me, and I in Thee[m];" so also grant that we may both continue together in one.

II. Verily, Thou art my Beloved, the Choicest amongst thousands[n], in whom my soul is well pleased to dwell all the days of her life.

Verily, Thou art my Peacemaker, in whom is highest peace and true rest, out of whom is labour and sorrow and infinite misery.

Verily, Thou art a God that hidest Thyself[o], and Thy counsel is not with the wicked, but Thy speech is with the humble and simple of heart[p].

O how sweet is Thy Spirit[q], O Lord, who to the end Thou mightest shew forth Thy sweetness toward Thy children, dost vouchsafe to refresh them with the Bread which is full of all sweetness, even That which cometh down from Heaven.

Surely there is no other nation so great[r], that hath gods so nigh unto them, as Thou our God art present to all Thy faithful ones, unto whom for their daily comfort, and for the raising up of their hearts to Heaven, Thou bestowest Thyself to be eaten and enjoyed.

III. For what other nation is there of such high renown, as the Christian people?

Or what creature under Heaven is there so beloved, as the devout soul, into which God Himself entereth, to nourish it with His glorious Flesh?

O unspeakable grace! O admirable condescension! O unmeasurable love specially bestowed on man!

But what return shall I make to the Lord for this grace[s], for charity so unparalleled?

There is nothing else that I am able to present more acceptable, than to offer my heart wholly to my God, and to unite it most inwardly unto Him.

[m] *John xv. [4].* [n] Cant. v. [10]. [o] [Isa. xlv. 15].
[p] *Prov. iii. [34].* [q] Wisd. xii. [1]. [r] Deut. iv. [7].
[s] Psalm cxvi. [12].

Then shall all my inward parts rejoice, when my soul shall be perfectly united unto God.

Then will He say unto me, 'If thou art willing to be with Me, I am willing to be with thee.'

And I will answer Him, 'Vouchsafe, O Lord, to remain with me, I will gladly be with Thee.

'This is my whole desire, that my heart be united unto Thee.'

CHAP. XIV.

Of the Fervent Desire of some Devout Persons to receive the Body and Blood of Christ.

THE VOICE OF THE DISCIPLE.

O HOW great is the abundance of Thy sweetness, O Lord, which Thou hast laid up for them that fear Thee[1]!

When I call to mind some devout persons, who approach to Thy Sacrament, O Lord, with the greatest devotion and affection, I am oftentimes confounded and blush within myself, that I am come with such lukewarmness, yea coldness, to Thy Altar and the Table of sacred Communion.

[I grieve to think] that I remain so dry, and without affection of heart; that I am not wholly inflamed in Thy presence, O my God, nor so earnestly drawn and affected, as many devout persons have been, who out of a vehement desire of the Communion, and a feeling affection of heart, were unable to restrain themselves from weeping; but [as it were] with the mouth of their hearts and bodies alike, they from their inmost vitals panted after Thee, O God, the Fountain of life, not being otherwise able to allay or satisfy their hunger, but only by receiving Thy Body with all delight and spiritual eagerness.

II. O the truly ardent faith of those persons! amounting to a probable evidence of Thy sacred *Presence*.

[1] Psalm xxxi. [19].

For they truly know their Lord in the breaking of bread [u], whose heart within them so vehemently burneth, whilst Thou, O blessed JESU, dost walk and converse with them.

Such affectionateness and devotion as this, love and fervency so vehement, are too often far from me.

Be Thou favourable unto me, O JESU, merciful, sweet and gracious Lord, and grant to me Thy poor needy creature, sometimes at least in this Holy Communion to feel if it be but a small portion of Thy hearty affectionate love; that my Faith may become more strong, my Hope in Thy goodness may be increased, and that Charity once perfectly kindled within me, after the tasting of this Heavenly Manna, may never decay.

III. Thy mercy however is well able to grant me even the Grace which I long for, and, in the day when it shall please Thee, to visit me most benignantly with the Spirit of fervour.

For although I burn not with desire vehement as theirs who are so especially devoted unto Thee, yet notwithstanding, by Thy Grace, I have a desire for this great inflamed desire, praying and longing that I may participate with all such Thy fervent lovers, and be numbered among them in their holy company.

CHAP. XV.

That the Grace of Devotion is obtained by Humility and Denial of Ourselves.

THE VOICE OF THE BELOVED.

THOU oughtest to seek the grace of Devotion earnestly, to ask it fervently, to wait for it with patience and confidence, to receive it with gratefulness, to keep it humbly, to work with it diligently, and to commit the term and manner of this heavenly visitation to God, *until it shall* please Him to come unto thee.

Thou oughtest especially to humble thyself, when

[u] Luke xxiv. [32, 35].

thou feelest inwardly little or no devotion ; but yet not to be too much dejected, nor to grieve inordinately.

God often giveth in one short moment, that which He for a long time denied ; He giveth sometimes in the end, that which in the beginning of thy prayer He deferred to give.

II. If Grace should be always presently given, and should be at hand ever with a wish, weak man could not well bear it.

Therefore the grace of Devotion is to be waited for, with good hope and humble patience.

Nevertheless, do thou impute it to thyself, and to thine own sins, when this grace is not given thee, or when it is secretly taken away.

It is sometimes but a small matter that hindereth and hideth Grace from us ; at least if any thing can be called small, and not rather a weighty matter, which obstructeth so great a good.

And if thou remove this, be it great or small, and perfectly overcome it, thou wilt have thy desire.

III. For immediately, as soon as thou givest thyself to God from thy whole heart, and seekest neither this nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united and at peace ; for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine will.

Whosoever therefore, with a single heart lifts up his intention to God, and keeps himself clear of all inordinate liking or disliking of any created thing, he shall be the most fit to receive Grace, and meet for the gift of true Devotion.

For the Lord bestoweth His blessings there, where He findeth the vessels empty.

And the more perfectly a person forsaketh these low things, and the more he by contempt of himself dieth to himself, so much the more speedily Grace cometh, *the more plentifully* doth it enter in, and the higher *doth it lift up the* free heart.

IV. Then shall he see, and flow together, and wonder, and his heart shall be enlarged [x] within him, because the hand of the Lord is with him, and he hath put himself wholly into His hand, even for ever and ever.

Behold, thus shall the man be blessed, who seeketh God with his whole heart, and receiveth not his soul in vain.

This man in receiving the Holy Eucharist, obtaineth the great Grace of Divine Union; because it is not to his own devotion and comfort that he hath regard but above all devotion and comfort to the honour and glory of God.

CHAP. XVI.

That we ought to lay open our Necessities to Christ and to crave His Grace.

THE VOICE OF THE DISCIPLE.

O THOU most sweet and loving Lord, whom I now desire to receive with all devotion, Thou knowest mine infirmities, and the necessities which I endure in how great evils and sins I am involved; how often I am weighed down, tempted, disturbed, and defiled by them.

Unto Thee I come for remedy, I entreat of Thee consolation and support.

I speak to Thee, who knowest all things, to whom all my inward thoughts are open, and who alone canst perfectly comfort and help me.

Thou knowest what good things I stand in most need of, and how poor I am in all virtue.

II. Behold, I stand before Thee poor and naked calling for grace, and imploring mercy.

Refresh Thy hungry supplicant, inflame my coldness with the fire of Thy love, enlighten my blindness with the brightness of Thy presence.

Do Thou for me turn all earthly things into bitterness, *all things* grievous and contrary into [occasion

[x] Isa. lx. [5].

for] patience, all low and created things into contempt and oblivion.

Lift up my heart to Thee in Heaven, and send me not away to wander over the earth.

Be Thou alone sweet unto me, from henceforth for evermore; for Thou alone art my meat and drink, my love and my joy, my sweetness and all my good.

III. O that with Thy Presence Thou wouldest wholly inflame, consume, and transform me into Thyself; that I might be made one Spirit with Thee [y], by the grace of inward Union, and by the meltings of ardent love!

Suffer me not to go away from Thee hungry and dry, but deal mercifully with me, as oftentimes Thou hast dealt wonderfully with Thy saints.

What marvel is it if I should be wholly inflamed by Thee, and of myself decay and come to nothing; since Thou art Fire always burning and never decaying, Love purifying the heart, and enlightening the understanding.

CHAP. XVII.

Of Fervent Love and Vehement Desire to receive Christ.

THE VOICE OF THE DISCIPLE.

WITH deep devotion and ardent love, with all affection and fervour of heart, I desire to receive Thee, O Lord, as many Saints and devout persons have desired Thee, when they were partakers of Thy Holy Communion; who in holiness of life were to Thee most pleasing, and who in devotion also were most fervent.

O my God, everlasting Love, my whole Good, Happiness which can have no limit, I do desire to receive Thee with the most earnest affection, and the most suitable awe and reverence, that any of the Saints ever had, or could feel toward Thee.

II. And although I be unworthy to entertain all *those feelings of* devotion, nevertheless I offer unto

[y] 1 Cor. vi. [17].

Thee the whole affection of my heart, as if I were t
only person who had all those most grateful, most
dent longings after Thee.

Yea, and all that a dutiful mind can conceive a
desire, I do, with the deepest reverence and most
ward affection, offer and present unto Thee.

I desire to reserve nothing to myself, but freely a
most cheerfully to sacrifice unto Thee myself and
that is mine.

O Lord my God, my Creator and my Redeem
I do desire to receive Thee this day, with such affe
tion, reverence, praise and honour, with such gratitu
worthiness and love, with such faith, hope and puri
as Thy most holy Mother, the glorious Virgin Ma
received and desired Thee, when to the Angel w
declared unto her glad tidings of the mystery of t
Incarnation, she humbly and devoutly answered, "I
hold the handmaid of the Lord, be it unto me acco
ing to Thy word [a]."

III. And as Thy blessed forerunner, the most
cellent among the Saints, John Baptist, rejoicing
Thy presence, leaped for joy of the Holy Ghost, whi
he was yet shut up in his mother's womb [a]; and aft
wards seeing JESUS walking among men, humbl
himself very greatly, and said with devout affecti
"The friend of the bridegroom that standeth a
heareth him, rejoiceth greatly because of the bri
groom's voice [b];" in like manner do I also wish to
inflamed with great and holy desires, and to of
myself up to Thee from my whole heart.

Wherefore also for myself, and for all such as
commended to me in prayer, I offer and present u
Thee the triumphant joys, the ardent affections,
mental ecstacies, the supernatural illuminations a
celestial visions of all devout hearts, with all the v
tues and praises celebrated and to be celebrated by
creatures in Heaven, and in earth; that by all Th
mayest worthily be praised and glorified for ever.

[a] *Luke i.* [38]. [a] Luke i. [44]. [b] John iii.

IV. Receive, O Lord my God, my wishes and desires of giving Thee infinite praise, and blessing that hath no bounds, which according to the measure of Thine ineffable greatness, are most justly due unto Thee.

These praises I render unto Thee, and long to render them every day and every moment. And with all entreaty and affectionateness I do invite and beseech all Heavenly spirits, and all Thy faithful servants, to render with me thanks and praises unto Thee.

V. Let all people, nations, and languages praise Thee [c], and magnify Thy holy and most delicious Name with highest exultation and ardent devotion.

And let all who reverently and devoutly celebrate Thy most high Sacrament, and receive It with full faith, be accounted worthy to find grace and mercy at Thy hands, and pray with humble supplication in behalf of me a sinner.

And when they shall have attained to their desired devotion, and joyful Union [with Thee], and shall have departed from Thy Holy Heavenly Table, well comforted and marvellously refreshed, may they vouchsafe to remember poor me.

CHAP. XVIII.

That a Man should not be a Curious Searcher into the Holy Sacrament, but an Humble Follower of Christ, submitting his Sense to Divine Faith.

THE VOICE OF THE BELOVED.

THOU oughtest to beware of curious and unprofitable searching into this most profound Sacrament, if thou wilt not be plunged into the depths of doubt.

"He that is a searcher of [My] Majesty, shall be overpowered by the glory [of it] [d]:" God is able to work more than man can understand.

A dutiful and humble enquiry after the Truth, is *allowable, provided* we be always ready to be taught,

[c] *Psalm cxvii.* [d] Prov. xxv. [27. Lat. vers].

and that we study to walk according to the sound opinions of the Fathers.

II. It is a blessed simplicity when a man leaves the difficult ways of questions and disputings, and goes on forward in the plain and firm path of God's commandments.

Many have lost devotion, whilst they sought to search into things too high.

Faith is required at thy hands, and a sincere life; not height of understanding, nor the depth of the mysteries of God.

If thou dost not understand, nor conceive the things that are beneath thee, how shalt thou comprehend those which are above thee?

Submit thyself unto God, and humble thy sense to faith, and the light of knowledge shall be given thee, in such degree as shall be profitable and necessary for thee.

III. Some are grievously tempted about faith and the Holy Sacrament; but this is not to be imputed to themselves, but rather to the enemy.

Be not thou anxious herein; do not dispute with thine own thoughts, nor give any answer to doubts suggested by the devil; but trust the words of God, trust His Saints and Prophets, and the wicked enemy will flee from thee.

It oftentimes is very profitable to the servant of God to endure such things.

For the devil tempteth not unbelievers and sinners, whom he hath already secure possession of; but faithful and religious devout persons he in various ways tempteth and disquieteth.

IV. Go forward therefore with simple and undoubting faith, and with the reverence of a supplicant draw *thou near to* the Holy Sacrament; and whatsoever *thou art not* able to understand, commit securely to *Almighty God.*

God deceiveth thee not; he is deceived that trusteth *too much to himself.*

God walketh with the simple [a], revealeth Himself to ıe humble, giveth understanding to the little ones, ɔeneth the sense to pure minds, and hideth Grace om the curious and proud.

Human reason is feeble and may be deceived, but ue Faith canno[t] be deceived.

V. All reason and natural search ought to follow aith, not to go before it, nor to break in upon it.

For Faith and Love do here specially take the lead, nd work in hidden ways, in this most holy, most upremely excellent Sacrament.

God, who is eternal, and incomprehensible, and of ıfinite power, doeth things great and unsearchable in leaven and in earth, and there is no tracing out of lis marvellous works.

If the works of God were such, as that they might e easily comprehended by human reason, they could ot be justly called marvellous or unspeakable.

[a] Psalm xix. [7], cxix. [130]; Matt. xi. [25].

NOTES.

Note [A], page 7.

"Perfect men."—The word is here and elsewhere in this treatise used in the sense in which it very frequently occurs in the early writers of the Church. It does not of course imply in the Christian any self-complacent thought of his own excellence, but the contrary, according to what St. Augustine says in his Sermon on Phil. iii. 14, 15, that "this is the very perfection of a man, to find out his own imperfection." [Serm. CLXX.]

Among modern writers, the term is well explained and illustrated by Mr. Law, in his famous "Treatise on Christian Perfection."

It is scarcely necessary to observe that the expression itself, or some other equivalent, is of frequent occurrence throughout the Holy Scriptures. The following passages may be particularly pointed out for the consideration of thoughtful persons. Gen. vi. 9; xvii. 1: Job i. 1: ix. 20, 21: Psalm xxxvii. 37; lxiv. 4: Isaiah xlii. 19: Matt. xix. 21: Luke vi. 40: 1 Cor. ii. 6: 2 Cor. xiii. 11: Eph. iv. 13: 2 Tim. iii. 17: Heb. xiii. 21: James iii. 2: 1 Pet. v. 10.

Note [B], page 46.

The following passage should be here inserted:

"How do so many other religious persons act who are confined with all strictness under the discipline of the Cloister?

"They rarely go abroad, they live in abstraction from the world, they have the poorest fare and the coarsest clothing; *they labour much,* they speak little, they watch long, they rise *betimes, they continue* long in prayer, they read frequently, *and keep watch over* themselves with all discipline.

"Observe the Carthusians, the Cistercians, and the monks and solitaries of various orders, how do they every night rise to sing Psalms to the Lord.

"And therefore it would be shameful to imagine that thou shouldst be slothful about so holy a work, when so great a multitude of religious persons have already commenced their Hymns of Praise unto God."

Note [O], page 61.

The parting here alluded to is related at length by St. Ambrose [De Officiis Ministrorum, lib. I. c. xli.]; it is mentioned by St. Augustine [Tract. in Joannis Evang. XXVII.], and by St. Maximus of Turin [Hom. I. de Sancto Laurentio]. —The narrative of this last seems to have been more especially in the mind of the author.

—"The venerable Sixtus, the Chief Priest of the Roman city, as he was surmounting by torture the cruelty of the persecuting world, and was now on the confines of the heavenly kingdom, and beheld him [Laurence] very sorrowful at his [spiritual] father's death, is recorded, in the spirit of prescience thus to have addressed him: 'Be not sad, my son, after three days thou shalt follow me.' Whence it appears, dearly beloved, that blessed Laurence entertained not this sorrow at his priest's victory, but was grieved that he was not himself in like manner together with his priest overcoming the world also. 'Be not sad, my son, after three days thou shalt follow me.' That is, Be not sorrowful, as though left forlorn in the world. Thy faith and thy life shall not debar thee from a death like mine. Let no anxiety at my departure, at which I rejoice, disturb thee, since thou art so soon to experience joy from thine own suffering."

Note [D], page 144.

St. Agatha was a native of Sicily, and suffered martyrdom at Catana, in the persecution under the Emperor Decius, A. D. 251. February 5th is still inserted in the Calendar as *the day of* her martyrdom.

The saying here quoted is to be found amongst the *Acta Sanctæ Agathæ*, collected by Bollandus, [Acta Sanctorum *tom. iii. p. 615*]. It is part of her answer to the solici-

tions of an infamous person employed by Quinctianus, the governor of the island, to shake her holy resolution and by undermining her virtue to corrupt her faith. "My mind," she answered, "is firmly settled and grounded in Christ; your words are winds, your promises are rains, your terrors are floods, which, however hardly they may beat upon the foundation of my house, it cannot ever fall, for it is founded upon a firm rock."

Note [E], page 159.

St. Francis of Assisi in Umbria, the celebrated founder of the Franciscan order, born 1184, died 1228. This saying of his is recorded in the Life by Bonaventura, in the chapter on his humility [Bonaventuræ, Legenda Sancti Francisci, c. 6], from which the following is extracted.

"He studied, as Christ's disciple, to become vile in his own and in other men's eyes, remembering how it had been said by our great Master, 'That which is highly esteemed amongst men is abomination in the sight of God.' He was wont too to repeat a saying, 'What every one is in God's sight, that is he and no more.' Deeming it moreover foolish to be elated with the world's favours, he delighted in reproaches, and was distressed at commendations"

Note [F], page 176.

In the translation which has chiefly been followed in the edition, the following sentence was here omitted.

"It is better to entreat the Saints with devout prayers and tears, and with humility of mind to implore their glorious suffrages, than with vain enquiry to search narrowly into their secret things."

Note [G], page 194.

The following should here be inserted :—

"He hath both before and behind him the sign of the Lord's Cross, that he may continually be reminded of the Passion of Christ.

"*He weareth the* Cross on the Surplice before him, that *he may diligently* look on Christ's footsteps, and earnestly *tudy to follow* them.

"Behind also, he beareth the sign of the Cros may cheerfully endure, for God's sake, any evils in him by others.

"He beareth the Cross before him, that he may his own sins,—and behind him, that he may with and tears lament for the faults of others also, and he hath been placed in the midst between God sinner."

Note [H], page 194.

In the former translation this clause was omitted original it is, "vivos adjuvat, defunctis requiem p "he helpeth the living, for the departed he procure

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